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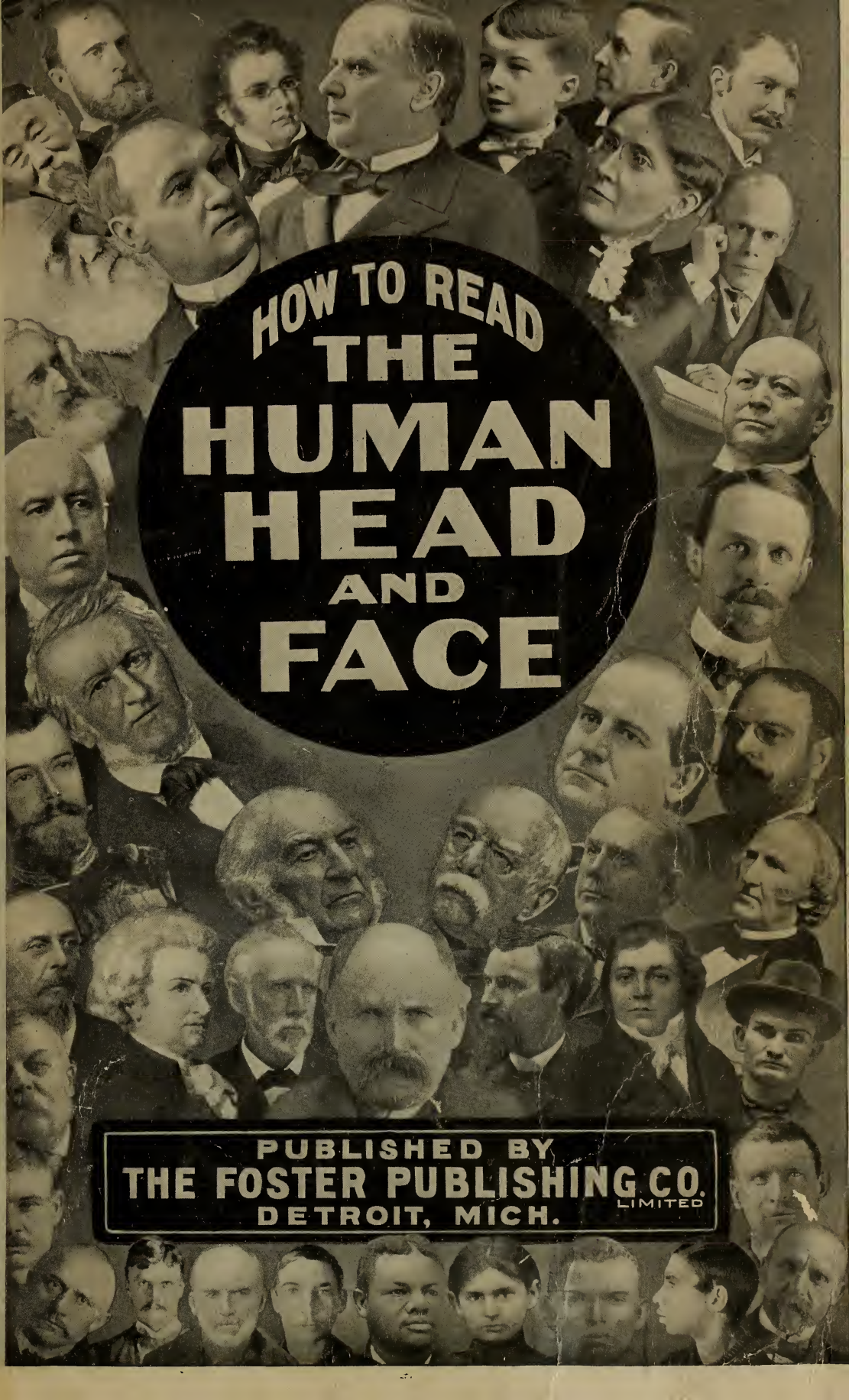



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HOW TO READ
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# How to read the Human Head and Face.

Foster & Ellis

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# PREFACE

To be able to read from the human head and face the dispositions, talents, and peculiar characteristics manifested by man in social intercourse and in professional and commercial pursuits, is a science equal in importance to the prominent position to which evolution has elevated him in brain and mental development. To be able to read and understand the characteristics of men through a study of the head and face requires keen observation and a knowledge based upon the size and configuration of the head and contour of the face and understanding of the various temperaments.

A profound study of human nature and brain functions discloses the reasons why certain forms and developments of the brain, as revealed in the contour of the head and the general physiognomy, manifest certain well-defined mental characteristics. There is no other subject containing as great and important elements as that embraced in the operation of the human mind.

After more than twenty years of critical observation and experience in comparing the size, form, and quality of brain development with faculty, I have verified beyond doubt the discoveries of the brain centers or areas made by Drs. Gall, Spurzeheim, and George Combe in the latter half of the eighteenth and beginning of the nineteenth centuries; and it is due to these incontrovertible facts that character reading is a positive science, the absolute knowledge of which can be acquired by observation, induction, and study.

The man who knows how to read human nature, how to stimulate the hidden springs of character and motive, and produce the desired responsive action, and address himself wisely and well to men, is better equipped for the struggles of life than any man is who is not so trained.

The object of this volume is to instruct those who would enjoy a more thorough knowledge of human nature and learn how to read character, as it is represented in the heads, faces, and personal appearance of the individuals they meet in the daily walks of life, with an accuracy that is free from any doubt.

H. ELLIS FOSTER.

Detroit, Mich., March 10, 1903.



H. ELLIS FOSTER.



# How to read the Human Head and Face.

## PHYSIOLOGY, ANATOMY, PHRENOLOGY AND PHYSIOGNOMY DEFINED.

Physiology is the science that treats of the complex phenomena of sensation, motion and the functions of organisms.

Anatomy is the science of the structural relation of bone, muscle, brain and other tissues.

Phrenology is the science that treats of the psychological phenomena of the functional powers of the brain.

Physiognomy is the science that teaches how to read the mind as it is manifested in the facial expression of men and animals.

Heredity and environment are the sculptors of the human head and face.

Form, size and temperament are most influential primary factors in the physical and mental constitution of the human organism.

Education stimulates and strengthens the phrenological organs of the brain, and disciplines and trains the faculties of the mind.

Culture is the refinement, polish and brilliancy of education.

Now as these propositions are founded upon the constitution of man, and governed by the immutable laws of nature, the scientific study of human nature as taught by the doctrines of phrenology and physiognomy must necessarily be both interesting and transcendently important as factors in the development, education and culture of the human mind.

Gall, Spurzheim and Combe, in the latter part of the eighteenth century, turned the search light of their scientific investigations in the direction of the functions of the brain. After hundreds and thousands of experiments and comparisons with the form of the head and manifestations of the faculties of the mind, under the most favorable circumstances, they discovered and demonstrated a chain of incontrovertible facts extending through every link, from the lowest to the highest form of brain development, which before had never been known to the scientific world.

They found in the functions of the brain the motor centers and hidden springs of human character and motive; the truth of which they demonstrated by the relative position that man sustains as a distinct individuality in the scale of brain and mental evolution, by a comparison with the lower grades of animals, and the value of their discovery they further demonstrated in its application to the descriptive analysis of character as represented in the form, size, quality and functional powers of the brain of men and animals.



Fig. 1. Location of the organ of Self-esteem Illustrated.

It has now long since become an established fact and should be universally accepted, that by an examination of the head that the different parts, or organs, of the brain can be determined and an accurate description given of their diversified manifestations.

The law of differentiation is nature's method of individualization; no two men are alike in form, temperament, or character; every man has an individuality and personality peculiarly his own.

Phrenology points out and explains these differences in form and faculty, and differentiated development between men and animals, and between man and man, as a process of natural law. It teaches us that intelligence advances as we ascend the scale from the simplest and lowest forms, such as represented in the snake, crocodile, etc., up through every link to the most complex brain development found in the vertebrate animals, which is represented in the human being of the most highly civilized races, thus conclusively demonstrating the corresponding relation of brain development and mental manifestation.

Phrenology further teaches that every faculty of the mind is manifested by means of a particular brain center or area called its organ, the size of which, other conditions being equal, is proportionate to its power of function. For illustration, it teaches that Self-Esteem is manifested by one organ or brain center, the location and size of which can be determined by drawing a line from the opening of the ear to the crown of the head, as illustrated in Fig. 1, the function of which is self-confidence, self-respect, self-promotion, love of liberty, power, and leadership, an aspiring and self-ruling faculty.

When abnormally developed, it manifests itself in the form of egotism, conceit, presumption, boldness, tyranny, and an imperious disposition. Observe its manifestation in the attitude of the man in whom it is large as he walks down the street, how he throws himself back with head in the air as much as to say, "Get out of the way, don't you see I am coming?" The man who is possessed of an inordinate development of self-esteem is to himself the central figure around which all other men should revolve, and is intolerably offensive with his aggressive, obtrusive and commanding disposition.

The religious egotist and fanatic who thinks he is fighting for God, when in reality he is only fighting for his own ambition and opinions, clearly illustrates the abnormal and perverted manifestation of this faculty.

I have personally examined more than one hundred thousand heads in the past twenty-five years, and in that number I have found many cases where the organ was inordinately developed, but there was not a single instance where the person examined thought he had too much self-esteem. It is the faculty that elevates a man so high in his own estimation that to him his own faults and imperfections are never visible.

Before advancing farther with the subject let us examine the fundamental principles of phrenology, and a few of the proofs which I may say here are as numerous as the heads of men, each head being a living witness of the incontrovertible array of facts in support of the science. Nature's methods of developing and perfecting an organization are strictly on scientific lines, every organ is situated and adjusted to every other organ in such harmonious relation as to produce the strongest and most perfect functional power.

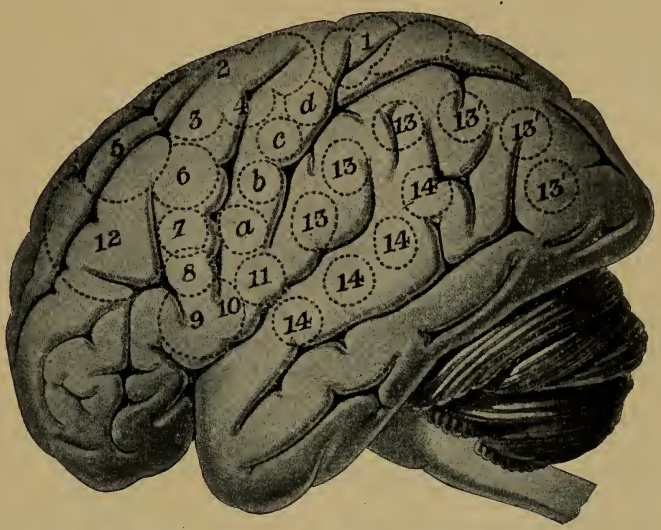



Fig. 2. Professor FERRIER'S Localization of Brain Centers.

## THE BRAIN THE ORGAN OF THE MIND.

*First*—The brain is the organ of the mind, a fact which was strenuously denied by even such men as John Stuart Mill, who wrote that, "Mental phenomena do not admit of being deduced from the physiological laws of our nervous organizations."

*Second*—The brain is composed of a congeries of organs, or brain centers, each manifesting a psychological function of its own. Until within a recent period this was denied by physiologists, and they claimed that the brain acted as a single organ, manifesting every faculty of the mind with equal power and facility. Now, modern physiologists admit that every primary faculty is manifested by a special brain center, or brain area.

*Third*—Size is the measure of power, temperamental conditions being equal. This was at first strenuously denied, but is now recognized as sound physiological science by the physiologists.

*Fourth*—The intellect is situated in the frontal lobes of the brain, thus embracing the perceptive, semi-perceptive and reflective faculties. The moral, religious and superstitious sentiments are located in the top head; the back head is the location of the reproductive, domestic, affectionate and social instincts. The late Dr. W. B. Carpenter made the absurd claim that, "The back head was the probable seat of the intellect." The side head, above and around the ears, is the location of the executive and selfish propensities.

*Fifth*—The size and form of the brain determines the size and conformation of the skull. This was one of the stock objections to phrenology which was thought to be sufficient evidence to obliterate even the possibility of a science of phrenology; but is now no longer recognized as a valid objection by physiologists. See Fig. 2.

These five claims of Dr. Gall and his followers were long denied by physiologists; but the general phrenological division of the brain is now admitted

by almost all modern physiologists. Even the galvanic experimental physiologist has demonstrated, unintentionally however, the claims of phrenology in his crude and inhuman experiments on the brains of different species of the animal kingdom, so far as his method and material permitted. Observe in Fig. 2.

1. Center for movements of the opposite leg and foot. 2, 3, 4, for complex movements of the arms and legs, as in swimming. 5, extension forward of the arm and hand. 6, supination of the hand and flexion of the forearm. 7, 8, elevators and depressers of the angle of the mouth. 7, 10, movements of the lips and tongue. 11, retraction of the angle of the mouth. 12, movements of the eyes. 13, 13, vision. 14, hearing. a, b, c, movements of the wrists and fingers; which is an illustration of Dr. Ferrier's topography of the brain, and in which the location of some of the various brain centers manifesting special mental phenomena, have been determined by the galvanic experimental mutilator, and so far as he has been able to define the phenomena of these different brain centers they correspond to the phrenological localization.

For illustration, observe in the facial angle, by beginning with Fig. 3, the different grades of brain development from the simple to the most complex.



Fig. 3. Snake

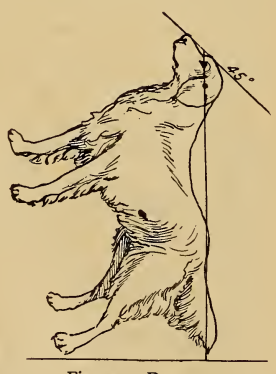



Fig. 4. Dog

Fig. 3.—Represents the head and face of the snake, which is one among the lowest forms of brain development; the face of which is almost on a parallel line with the back, or posterior part of the spinal column.

Fig. 4.—Represents the head and face of the dog, the brain of which has developed enough to give an angle of 45 degrees to the face.

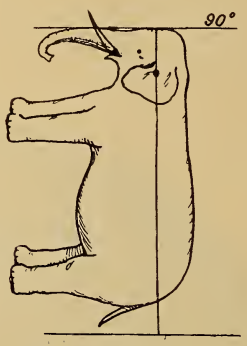



Fig. 5.—Elephant




Fig. 6.—Chimpanzee

Fig. 5.—Represents the head and face of the elephant, the brain of which gives an angle to the face of 90 degrees of development over that of the snake.

Fig. 6.—Represents the head and face of the ape, or chimpanzee, which gives a facial angle of 143 degrees.

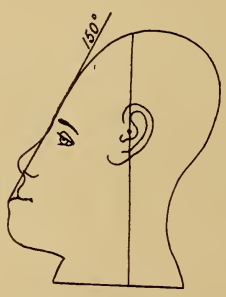



Fig. 7.—Partial idiot

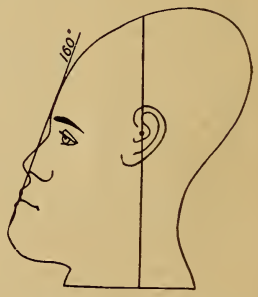



Fig. 8.—Savage bushman

Fig. 7.—Represents the head and face of the partial idiot, with an angle of 155 degrees to the face, which is only 12 degrees more than is represented in that of the ape.

Fig. 8.—Represents the head and face of the savage bushman, of whom the brain development gives an angle of 160 degrees to the face.



Fig. 9.—Uncultivated

Fig. 9.—Represents the head and face of the uncultivated, with a facial angle of 164 degrees.

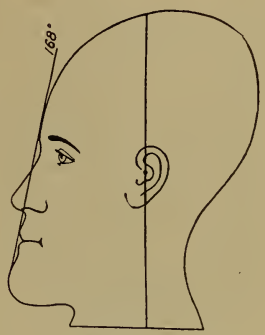


Fig. 10.—Improved

Fig. 10.—Represents the head and face of the improved, and gives an angle to the face of 168 degrees.

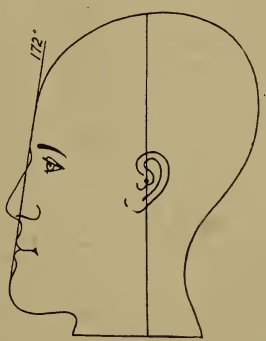


Fig. 11.—Civilized and educated.

Fig. 11.—Represents the head and face of the educated and civilized, and gives an angle to the face of 172 degrees.

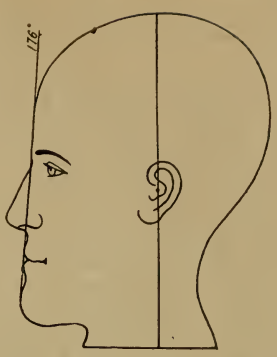


Fig. 12.—Culture, refinement

Fig 12.—Represents the head and face of the educated, cultured and refined, which gives an angle of 176 degrees to the face.

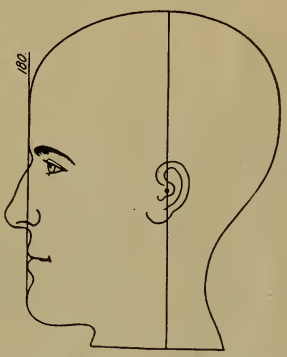


Fig. 13.—Highest type of the Caucasian race

Fig. 13.—Represents the most perfect type of the Caucasian race, with all the refinements of hereditary law, education and culture, which is the highest expression of the processes of evolutionary descent in the vertebrate animal.

The reader will observe, in the ascending grades, beginning with the primates, or simplest forms of brain structure as represented in the snake, up to the most complex development of brain and psychic phenomena, the perfect corresponding relation from the lowest animal instinct to the highest psychic effort of the most perfect human brain. Therefore, comparative anatomy demonstrates beyond the possibility of doubt, that the brain of every animal manifests mental power in exact proportion to its size, form, quality and the stimulating influences of environment.

Dr. Gall, in his work on the "Functions of the Brain," Vol. 2, page 252: "The differences of structure in the encephalon of different animals, which are the most striking, correspond to decided differences in its functions."

"The brain of animals is almost entirely formed of the parts seated in the lateral and posterior regions of the cranium. This is the reason why their heads retreat immediately above the eyes. Nature has bestowed on the more noble species only the cerebral parts seated in the anterior-superior and anterior-inferior encephalic parts, his whole front is expanded; it swells immediately above the eyes, projects beyond them, and rises in a direction more or less perpendicular."



Fig. 14. Radial Distances from the Medulla to the Surface

Now, the common qualities of man and animals are unquestionably seated in the lateral and posterior parts of the head; and in proportion as animals have a share of certain anterior-inferior encephalic parts, they enjoy certain intellectual faculties; but as there is no animal which possesses all the cerebral parts situated in the anterior and superior posterior regions of the frontal bone, so there is not one endowed with the faculties attached to them; not one, which enjoys the privilege of reason, and a susceptibility to religious impressions. He further says, Vol. 2, page 253: "You will be impressed with another very important truth, namely, that the volume of the brain in a dog with the hog, or goat, etc., may be the same, and yet its functions be entirely different, and even opposite; and that instincts, propensities and peculiar characteristic talents are determined, not by the quantity or volume of the brain alone, but by the quality or selectness of the parts of which it is composed."

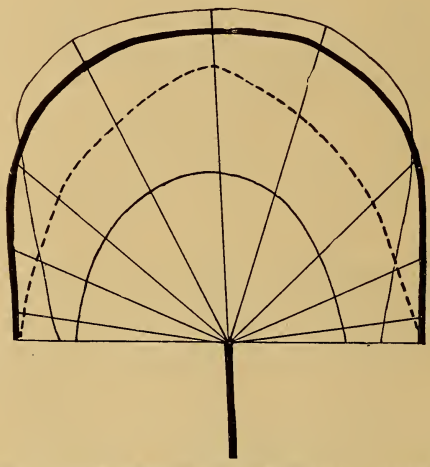


Fig. 15. Radial Distances from the Medulla to the surface

## BUMP OLOGY EXPLAINED.

Phrenology is *not* based on "Bumps" as is popularly understood; but upon the radial development of the brain fibers from the top of the spinal cord, or Medulla Oblongata, to the surface of the cerebrum. If a line be drawn from one opening of the ear to the other, it will lack but the small fraction of an inch of passing through the anterior part of the Medulla Oblongata; the one common center from which the fibrous structure of the brain radiates, in its multiplied directions. Thus, the ear is an appropriate point from which to make the radial measurements to the back, front, side and top head in determining the size of the different organs of the brain.

Such an absurdity as the "BUMP" theory was never taught by either Gall, Spurzheim or Combe, although the pedant flippantly charges it against them. The following quotation from Combe's "System of Phrenology," page 82, gives a complete refutation to the false charge:

"In estimating the size of organs, both length and breadth must be attended to. The length of an organ is ascertained by the distance from the Medulla Oblongata to the peripheral surface. A line passing through the head from one ear to the other would nearly touch the Medulla Oblongata, and hence the external opening of the ear is assumed as a convenient point from which to estimate length. The breadth of an organ is judged of by its peripheral expansion. And it is a general law of physiology that the breadth of any organ throughout its whole course bears a relation to its expansion at the surface, the optic and olfactory nerves are examples in point."

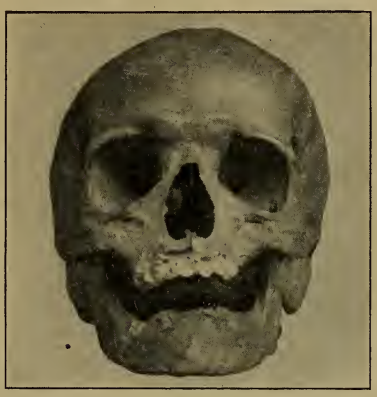


Fig. 16. Front view of a lowe type of the Human Skull

Any person who will take the pains to examine the human skull will see that its outer surface is as smooth as a billiard ball; see Figs. 16 and 17, also which gives the front and side views of the smooth surface of the skull.

The size of an apple is not determined by "BUMPS" or PROTUBERANCES on its surface, but by the distance from core to peeling. It is a gross misuse of language to apply the word "BUMP" to the phrenological organs, and its meaning becomes a "fake" when thus appropriated.

Every instinct, propensity, sentiment, or intellectual faculty that is manifested by the different species of the animal kingdom, is represented in the psychological phenomena of the human brain. Man is the psychological epitome of every grade of mental phenomena in the whole range of mental development.

Dr. Gall's discovery of the phrenological organs was the reaffirmation of the truth of nature's method of developing and perfecting an organization, which is strictly on scientific lines.

The natural grouping of the phrenological organs, or brain centers, which are so perfectly illustrated in the facial angle, is proof positive of the great and incontrovertible truths of the science of phrenology.



Fig. 17. Side view of a low type Skull.

We observe that the lower instincts and propensities are located in the base of the brain in the immediate vicinity of the top of the spinal cord, or Medulla Oblongata, the axis upon which the facial angle turns from the posterior to the anterior part of the spinal column.

If the moral sentiments were located in the base of the brain, the gorilla, lion and bull dog would be endowed with, and manifest the highest type ot undisputed moral sentiment. Observe in Figs. 18-19 their wide heads through the base of the brain immediately above and around the ears, where phrenology teaches that the organs embracing the selfish animal propensities

are located; the functions of which determine their respective types of character; the reverse of which is manifested by the superior brain development of man.

The highest brain developments of the human and ape families indicate a closer correspondence in cerebral structure and psychic manifestation, than exists between the ape and the lower grades of animals. Professor Haeckel says in his latest work, "The Riddle of the Universe": "The difference of brain structure and psychic faculty which separates man from the anthropoid ape are slighter than the corresponding interval between the anthropoid ape and the lower primates." These facts were discovered and demonstrated by Gall more than a century ago when he was pursuing the study of comparative anatomy, and are fully treated in his works on the "Functions of the Brain."



Fig. 18. Bull Dog—A wide head, Destructiveness, large

Through all organized matter every organ serves to facilitate the power of its function better than if situated in any other position. The ear, eye, nose, mouth, hand and foot perform their functions more perfectly located as they are than if their positions were reversed. Thus every organ in the human body occupies its natural and proper position in its structural relation to the other organs in the performance of its legitimate function; the character of which is written in a language as plain as the organ is prominently and distinctly located and developed, and thus revealing character in proportion to the importance of its function.

The palmists tell us that the hand is an infallible history, prophet, and interpreter of human character and motive. They tell us that not only the history of our lives is recorded in our palms, but that the unwritten events of the future are as clearly defined in the shape and lines of the hand and in a language as plain as the hand itself. That the hand reveals the general type of a man's



Fig. 19. The Monarch of the Forest

character, there is no question, according to the law of homogenity, which governs the growth and development of every species of the animal and vegetable kingdom. But to penetrate the dense veil that separates the present from the future, by forecasting a man's destiny and telling him what he is going to do, is a claim I most certainly question the ability of the palmists to sustain by a delineation of character from the lines in the hand.

It is one of the potential laws of nature that every organ must be in perfect harmony in structure and function with every other organ that forms a part of the same organization.

Therefore, if the claims of palmists are scientifically correct, the hand must portray the same character that is represented in the head and face, being members of the same body, as nature never reveals contradictions. The brain is the most important organ that constitutes a part of the physical man; therefore, in its lofty position indicates and expresses in its form, size and temperamental conditions more character than any other organ or member of the human body. If we wish to study human nature scientifically as it is represented in the constitution of man, we must study the whole man, especially that organ or combination of organs that represent and manifest more character than all the other organs in the human body combined, namely, the human head and face.

and cut of the features, constituting a most complete and beautiful commentary upon the nature, power and activity of the phrenological organs.

The quality or texture of the very fiber of the organization of man, that temperamental condition that lies at the foundation of mental and bodily function; that condition of texture in both brain and muscle that constitutes strength, endurance, stamina, activity, sensibility and what is called "bottom" in the horse, and "blood" in those who have descended from a long line of educated, cultured and refined ancestors, the grades of which are represented in the shape of the head and facial expression in Figs. 28, 34.

All of these conditions are represented in the face, skin and hair of the head. Its influence is the most poten-

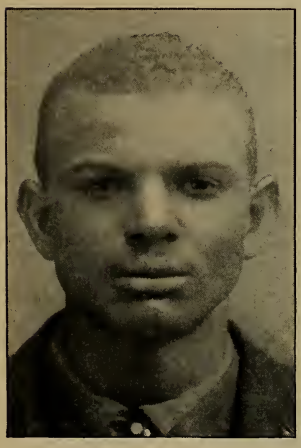


Fig. 21. Strong Criminal instincts, coarse organization



Fig. 22. Motive Vital Temperament, coarse organization



Fig. 23. Strong Criminal instincts, coarse temperament

## TEMPERAMENT AND FACIAL EXPRESSIONS.

The tone of facial expression, good or bad, is the impress of mental condition. The face is the canvas upon which is painted in delicate hue the language of intelligence, culture and refinement, as well as in darkest hue the deep lines of the perverted propensities and passions of the human brain, as portrayed in Figs. 21, 22, 23.

The temperamental conditions of the brain and the culture of the human mind are determined by the form, type

tial factor of all the temperamental conditions in the human organization; therefore must be given due consideration in the descriptive analysis of the mental faculties.

I am asked the question almost every day by people of intelligence and culture, what do you mean by the words quality, or texture, as applied to the fiber and tissue of the human organization, as though such a temperamental condition did not exist.

For the benefit of those who do not fully comprehend the meaning of the terms "quality or texture," as applied

to the human organization, I will direct their attention to a few of the common articles of merchandise, such as a comparison between a fine piece of steel and a coarse piece of iron; or a piece of box wood in comparison with a piece of cork pine, or a fine piece of silk in comparison with a coarse woolen fabric; all of which are the products of nature and art. The shoe and the skin from which it was tanned illustrate this great fundamental underlying fact of nature most perfectly.

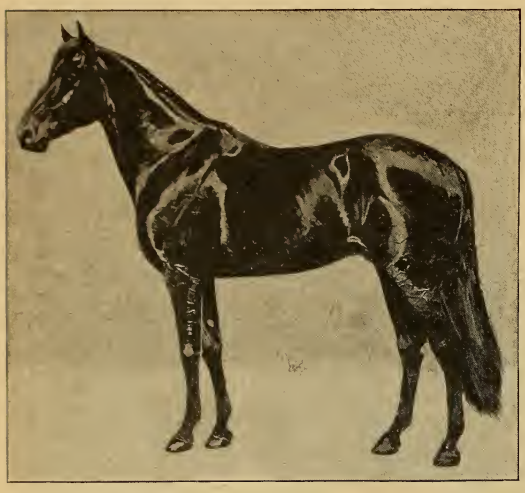


Fig. 24. A well balanced Temperament, in the thoroughbred horse.

This fact is made more illustrative and impressive when you go to purchase a pair of shoes. The first question that the merchant will probably ask you is, what kind of a shoe and what size do you wear; you give him the style and number that you desire and he will take from his shelves, I will say, two pairs of shoes, and spread them out for your inspection, at the same time giving you the prices, which range from two to five dollars. "Oh," but you say, "they are all the same size, are they not?" He will answer, "Yes." "Well," you will say, "why do you ask two dollars for one pair and five dollars for another, etc.?" But he will say and emphasize the fact that it is the difference in the quality of the shoes. This five dollar pair has a very fine fiber or textural quality which was first constitutionally determined by the very fine skin from which it was tanned, and which was taken from an animal that had very fine quality, or texture of muscular fiber and bone; while the three-dollar shoes are coarse in quality, having been made from a coarse piece of leather, which was tanned from the skin of an animal that was coarse in fiber and constitutional quality. A careful comparison of the shoes readily enables you to see and appreciate the difference in their quality as well as their value.

Compare the fine hair, skin, clean cut and beautiful form of the thoroughbred horse with that of the coarse, heavy, clumsy draft horse (Fig. 24) and you will see the well defined contrast in that temperamental condition called constitutional quality that determines the power, activity, speed and intelligence of every horse, as well as that of every human being.

Observe this temperamental condition in the coarse hair, skin and features of the man who digs in the ditch and the man who sails before the mast, and handles freight upon the dock, and compare them with the man who is refined and toned up by the culture of a higher education. Compare their hair and features with those of men of a high-born ancestral lineage and culture marked by the refining and elevating forces of evolution, and you will no longer question this temperamental condition as a fact, or its importance as a factor to be given due consideration in the descriptive analysis of the functional powers and activity of the brain.

Observe the fine features of Fig. 44 in contrast with Fig. 45. Quality is a condition that permeates, and in fact is a part and parcel of all matter—animate and inanimate—and determines the utility and value of every object with which man has to deal, as well as his own physical and mental worth. But what is most amazing of all is the dense ignorance upon this most important constitutional or temperamental condition; among not only the common people, but in high places where the standard of mental development is measured by culture of the most classical type in our colleges and universities.

THE SIZE AND WEIGHT OF THE BRAIN IS THE MEASURE OF ITS FUNCTIONAL POWER.

The average size of the adult male head in circumferance is 21¾ to 22 in., and the adult female head is 21 to 21¼ inches.

The average weight of the matured human male brain is 49½ ounces, the human female brain 44 ounces. The average difference between the average male and female brain is from five to six ounces.

The size of the head is the measure of mental power, the temperamental



Fig. 25. Judge Alfred J. Murphy. A 23¼ inch head. The forehead is high, deep and broad, hence a splendid intellect

and other conditions being equal. Take for illustration the heads of two men; one whose head measures 21 and the other 23 inches in circumference, with proportionate measurements from side to side, and from front to back, and from base to top head, and both having had the same educational advantages; the man with the 23 inch head will manifest more mental power than the man with the 21 inch head. But if we take two men having the same measurements as given above, and we find the man with the 23 inch head has a low grade or textural fiber which is only developed to 3 (in the scale which runs from 1 to 7 degrees, used as the standard of measurement by phrenologists), and the man whose head measures 21 inches has a high grade of textural fiber which is developed to 6, the latter will manifest a much higher degree of power and activity of mind than the man whose head measures 23 inches.

So by this illustration you can readily see the value and importance of constitutional quality and its influence on mental manifestation; a knowledge of which is absolutely necessary in the descriptive analysis of character, as indicated in the form of the head and features of the face. "Oh," but says one, "how are we going to learn to determine the quality, texture and temperamental conditions which underlie the

human constitution in all of its multiplied differentiations in the human race?" You can learn to compare and classify them by close discriminating observation and experience with the same degree of aptitude and accuracy, and upon the same principle that the shoe merchant learns the quality of the different grades of shoes, or that the furrier acquires a knowledge of the quality of the variety of furs in his store.

George Combe, in his "System of Phrenology," pages 20 to 30, gives a clear and concise exposition and analysis of the facts and principles upon which the temperaments are founded. Mr. Combe says in the following limited extract, page 30: "It is clearly admitted that the constitution, or quality of brain has a great influence on the mental effects of size. The next inquiry, therefore, naturally is, what effect does the constitution of the organs produce on the state of mind? Is it indefinite whether the organs be large or small, well or illy constituted, in health or in disease? I submit the following facts to prove that in other departments of organized nature, size in an organ, other conditions being equal, is a measure of power in its function, *i. e.*, that small size indicates weak power, and large size strong power, all other circumstances being alike."

Quality is as much a condition of matter as quantity; it permeates the mineral, vegetable and animal kingdoms in all their differentiated forms, determining their durability, polish, beauty, and intrinsic value, and which is clearly and distinctly represented and portrayed in the physical constitution and mental phenomena of every human being.

The three temperaments and their combinations which are as numerous as the people of the human race, must be studied and learned before a student of phrenology can make due progress in acquiring a knowledge of the science and apply it to the living subject in the descriptive delineation of character with any degree of accuracy or success.

The quality or texture of the fiber and tissue of bone, muscle and brain can be developed and refined by taking a high grade of easily digested and nutritious food, which is found in select grades of beef, mutton and fowl, and in great abundance in the vegetable, fruit, cereal, and nut kingdoms.

A corresponding degree of deterioration or degeneracy, in the quality or texture of fiber and tissue follows a low grade of coarse indigestible food, just as logically as that a good quality of food will produce a strong, fine quality of fiber and tissue, or that a fine watch is the product of a fine quality of material and skilled mechanical ingenuity. You must remember that the "stream can never rise higher than its fountain."

The man whose diet consists of pork, and food that is cooked in lard, every fiber of which is saturated with grease, and who indulges freely in the use of tea, coffee, spices, mustard, pickles, highly seasoned salads, greasy dishes and complications of them, and at the same time continues in the pernicious habits of using tobacco, intoxicating liquors and other health-destroying viands, will ultimately pay the penalty with indigestion, a tobacco heart, and a coarser fiber, a sluggish and clumsier organization.

A perfect digestion and good health are to a great degree the result of taking pure food and of a general obedience to the laws of health and hygienic practice.

### THE TEMPERAMENTS.

The temperaments are anatomically classified into three divisions, which are called the Vital Temperament, the Motive Temperament, and the Mental Temperament.

#### *The Vital Temperament.*

The Vital Temperament is based upon the vital organs, which embrace the stomach, liver, heart, circulatory organs, assimilation and all the life force that contributes to the vital powers of the physical organization of men and animals.

The distinguishing features of the Vital Temperament are found in those whose heads are wide through the base and full in the back in the social propensities, cheeks are full and plump; chest deep, full and ample, and many persons have an abnormal development of the abdominal cavity, giving them the appearance of an over ripe gooseberry. Those who have this type of temperament usually are high livers, attach much importance to banquets and the luxuries of the table; many over-eat and drink and ultimately die from the effects of "gout," heart failure, or a complication of diseases in which the stomach and all the vital organs are involved. This temperament is splendidly represented in the portrait of Thomas B. Reed (Fig. 26).

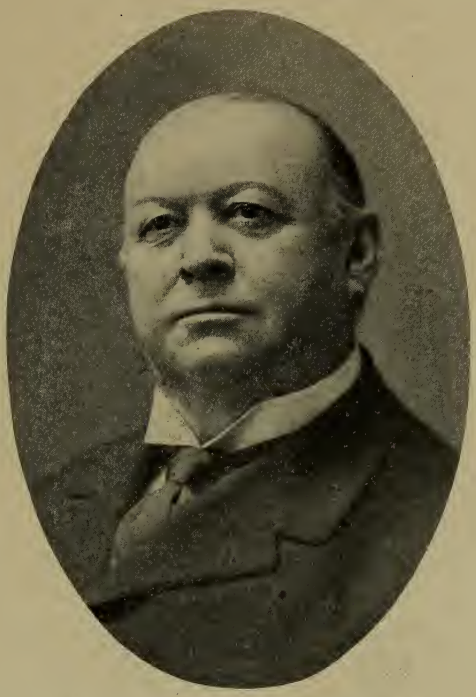


Fig. 26. Hon. Thomas B. Reed, A large brain in the Vital Temperament. Alimentiveness large

*The Motive Temperament.*

The Motive Temperament is based upon the bones, muscles and ligaments of the organization, and their prominence indicates power and influence in proportion to the degree of development as a temperamental factor in human character. This temperament is more self-esteem and personal independence than pride or vanity. This temperament is found in great leaders and pioneers, and often in great military commanders. They are the men who go where the work is hardest. When such men say "no" they mean it and stick to it. When behind an enterprise they push it with great earnestness and energy. They are the men who have blazed the way, cleared the forest, and made a higher civilization possible. They are men who are full of grit, pluck, energy and fearless courage.

Observe the features of Fig. 27.

### *The Mental Temperament.*

The Mental Temperament is based upon the brain and nervous system; the predominance of which is indicated by a large head, mounting high from base to top, forehead full and prominent with oval, pale face and fine, clear cut features, a clear, bright, intelligent eye; in bodily form the bony frame work is slight, and muscular organs thin and spare. The head is narrow through the base between the ears in the region of the phrenological organs of combativeness and destructiveness; thus, men in whom this temperament predominates are not so aggressive and pugnacious as those in whom the Vital and Motive Temperaments are in the ascendancy. This temperament is found in poets and in literary and artistic people; those of refined tastes, fine feelings, high toned moral sentiments, and intellectual and scholarly attainments. In disposition they are proud, sensitive and more intellectual than affectionate, as the phrenological organ of amativeness is not so strongly developed as in those in whom the Vital Temperament predominates. This temperament is marked by a high grade of fine spun fiber, indicated by a thin, delicate skin, fine silky hair, and small bones. They are better adapted to the professions and intellectual pursuits than to any craft, mechanical, or commercial business. E. Burton Holmes (Fig. 28) is a fine illustration of the Mental Temperament.

The three temperaments of which I have given a brief description are represented in every organization, from the lowest vertebrate animal to the highest type of man. The most favorable temperament is the one in which the three, the Motive, Mental and Vital, are equally combined, thus giving a perfect balance of power and efficiency to the physical organs of the body as well as to the brain, nervous system and mental faculties. See Fig. 29.

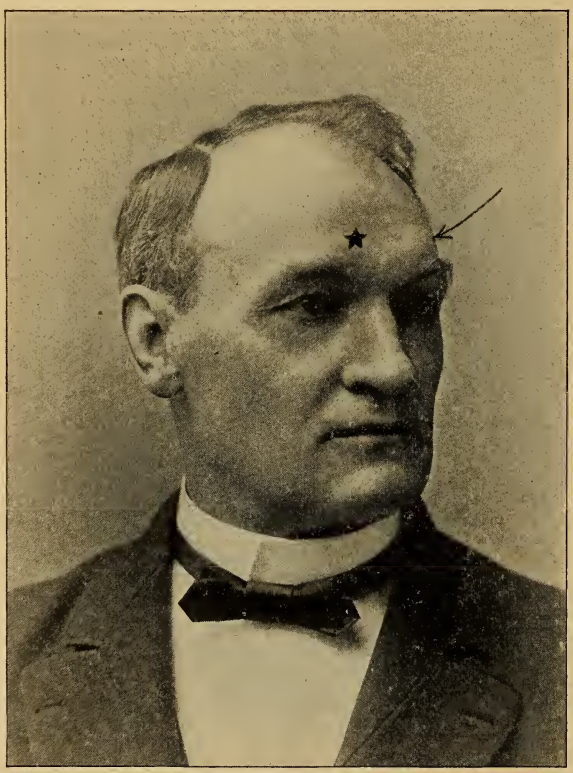


Fig. 27. Hon. John G. Carlysle, Motive Temperament. Large preceptive and Semi-perceptive organs, a good memory for dates and statistical matter

The more perfectly developed and adjusted each bone, muscle and vital organ is to every other organ, the more power, endurance, activity and harmony of temperament. The steam engine that is made of the finest material and constructed on the most perfect scientific lines, will run with less friction, more smoothness, and greater durability than one made from inferior material, poorly constructed and imperfectly adjusted.

inches should weigh 160 pounds and stand 5 feet 9 inches in height. The man whose head is 23 inches in circumference should weigh from 175 to 180 pounds, and be 5 feet 10½ inches in height. The predominance or deficiency of any one of the temperaments, the Vital, Motive, or Mental, is indicated and can be determined by the development of the combination of organs that constitute the basis of that temperament. If the bony framework is in the ascendency the Motive temperament

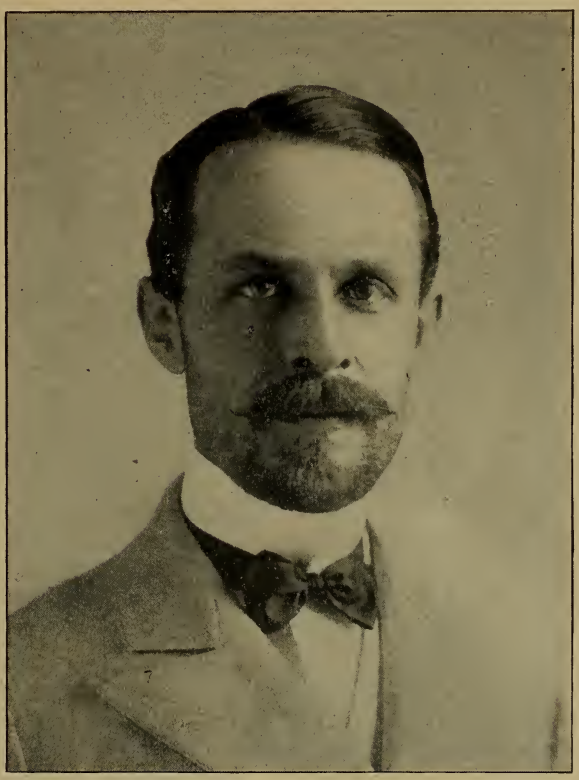


Fig. 28. E. Burton Holmes, A magnificent illustration of the Mental Temperament, education, culture and refinement

A perfectly balanced and harmonious temperament is indicated by a uniformity of physical developments and measurements. Take, for illustration, a man with a 22 inch head in circumference, with proportionate length, width and height of head, he should weigh 150 pounds and measure 5 feet 8 inches in height, with ample chest and abdominal measurements.

The man whose head measures 22½

predominates. When the vital organs round out the cheeks and the chest to a normal plumpness, and the brain and nervous system not so distinctly marked, we have a combination known as the Motive-Vital temperament. If the predominance of these temperamental conditions is reversed, the Vital-Motive temperament predominates with its prevailing constitutional influence, etc.

The Mental-Motive temperament is indicated by a large well defined head in combination with the bony framework and muscular system fully developed. The hair is usually fine in texture, with fine but firm skin and wiry muscular fiber combined with marked mental activity and power. Dyspeptic tendencies are often found in this combination of temperamental conditions.

are based more upon physiology and pathology than on anatomy and physiology. They are generally recognized by medico-physiological writers, and described under the nomenclature of—

1. The Lymphatic Temperament,
2. The Sanguine Temperament,
3. The Bilious Temperament, and
4. The Nervous Temperament.

The Lymphatic Temperament is based upon the lymphatic system, and

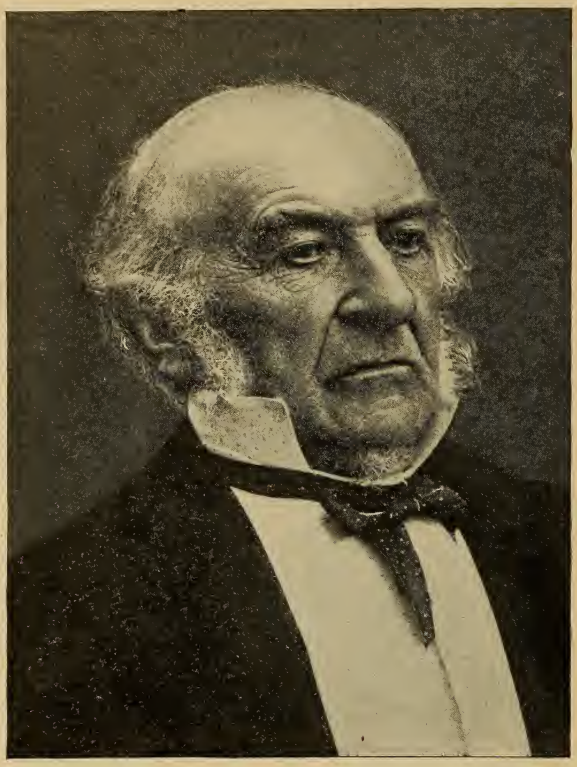


Fig. 29. Right Hon. William E. Gladstone, Well balanced Temperament

## THE TEMPERAMENTS TREATED FROM A PATHOLOGICAL STANDPOINT.

The medical writers, from Hippocrates to Thomas, give the classification and a nomenclature to four divisions of the temperamental conditions, which

was recognized by the ancients as the Phlegmatic Temperament.

The lymphatic glands secrete a transparent watery fluid called lymph, an excessive development of which is characterized by a fullness and rotundity of bodily form. The lower cheeks are wide and plump; the complexion is pale, sallow, or yellowish. The muscles full, plump, soft and flabby. The

eyes and general facial expression are dull and sluggish. The abdomen is conspicuously developed, thus giving a corpulent appearance to the personality of those in whom the influence of this temperament most strongly prevails.

They are slow in thought and action, and inclined to put off until to-morrow what they should do to-day. They are never in a hurry, and are often lazy and habitually indolent. They are much inclined to repose; retire early and sleep late. They are mild in disposition, very little ambition to aspire to higher things, or keep up with the procession of progress. They are often timid and indifferent when in the social circle. The recuperative tendency and repleteness of the muscular tissue are distinct characteristics that are in common with the Vital Temperament. Fig. 30 represents marked phases of the lymphatic and vital organs.

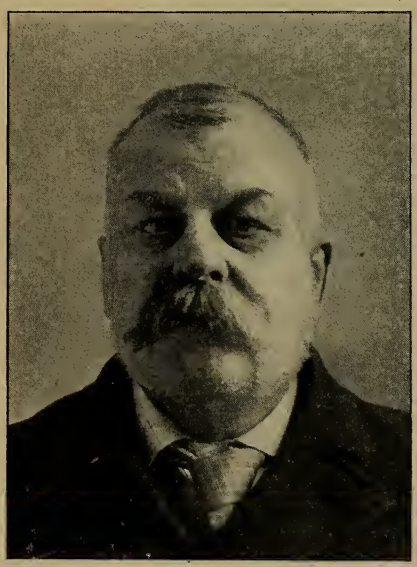


Fig. 30. Vital Phlegmatic, Temperament, bad organization. A criminal record and known to the Police as Boston Charley

## THE SANGUINE TEMPERAMENT.

This temperament is based upon the arterial, circulatory, capillary vessels, lungs and stomach. It corresponds to the Vital Temperament given in the anatomical classification of the temperaments. A favorable development of this physical condition is most conducive to health and longevity. In its normal condition it is replete with more healthful vigor and activity of bodily function than the Lymphatic Temperament.

The late Hazen S. Pingree was a splendid illustration of the Sanguine Temperament.

The characteristics that distinguish this temperament are its positive rather than negative manifestations; physically, the stature is generally above the average in height and weight; erect in pose, and well balanced in muscular and bony structure; the chest and shoulders are broad, deep and ample. It possesses in common with the Motive and Vital Temperaments many influential and distinct characteristics. It is further characterized by the impulsive enthusiasm of the Vital, and athletic power and agility of the Motive Temperaments. The head is generally average in size and well formed. Those possessed of the sanguine temperamental conditions are sensitive both mentally and physically, and live in close contact with their surroundings and circumstances. Where this temperament is very highly developed, more life, energy and activity will be manifested in one day than in the Phlegmatic Temperament in a week.

The textural conditions are characterized by fine, thin, soft, velvety skin. The complexion is fresh and ruddy; the facial expression generally open, frank and animated. The bodily locomotion is quick, easy and graceful. The face round or oval and rather full and plump. The eyes are blue and expressive. The lips are well rounded, full and red. In disposition they are fond of social life, cordial, friendly, affectionate, loving, sympathetic, and extremely fond of the pleasures of life.

## THE BILIOUS TEMPERAMENT.

The Bilious Temperament has its foundation in the liver and venous system, and their prevailing influence over the functions of the digestive organs, which involve to a great extent a closely connected relation with the nervo-ganglionic centers in their operations. They give the elements for a sound physiological basis for this distinct type of temperament. This temperament is a predisposed, inherited condition, but can be superinduced by living in a dry hot climate, and by taking food composed largely of meats, such as bacon,

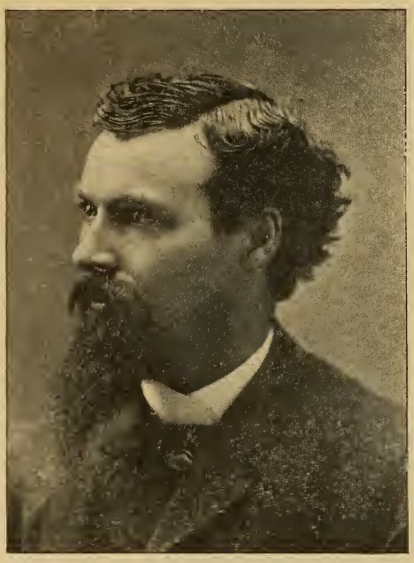


Fig. 31. Dickson, the champion rope walker of Canada. Bilious Temperament

smoked or spiced meats, tea, coffee and alcoholic beverages. I have never met a person in whom this temperament prevails but what was exceedingly fond of coffee, and persisted as a rule in its use regardless of its deleterious effects. If there are any people who should avoid the use of coffee it is those with this type of temperament.

The physical characteristics of the Bilious Temperament are indicated by medium stature, sometimes tall and angular in bodily form, with a firm pose, general bearing lofty and a self-important air; energetic, often blunt, abrupt, emphatic, positive, expressive in gesture and a firm rather quick measured walk. The facial expression is generally cold, stern, austere and severe.

The complexion is dark, tawny, olive, or dull. The hair is black, or dark brown, strong, wiry and abundant. See portrait of Dickson, Fig. 31.

The Bilious Temperament is determined by the predominating influence of the liver and venous system, and the Sanguine Temperament by the predominating influence of the heart and arterial system; hence, the dark complexion in one, and a fair and ruddy complexion in the other.

## NERVOUS TEMPERAMENT.

This temperament is based upon the abnormal condition of the brain and nervous system, especially the latter, as it is influenced more by the nervo-ganglionic system than the brain. Its manifestations are peculiar to its own inherent constitutional condition, and can be readily distinguished from the normal condition of a healthy, well balanced brain and nervous organization.

This temperamental condition is more often found in persons who have the Mental Temperament than the Motive or Vital Temperaments. The more advanced toward a higher civilization the races become, the greater the degree in quantity, quality, and sensitive activity of the nervous system. Hence, under the high pressure of modern methods, habits, ways and manner of living in the higher classes of civilization the nervous system must necessarily be keyed up to an abnormal tension of sensation, feverish irritability, which becomes constitutional and hereditary in many families.

Persons in whom this temperament prevails have fine hair, but not very abundant; fine, thin skin; thin, slender muscles and bones; thin cheeks; pale countenance; bright, wide-awake eyes; generally blue, gray or light brown.

This temperament gives great activity to the brain and nervous system, and intense vivacity and enthusiasm to the mental activities. Persons with this temperament should live on a simple diet, and avoid tea, coffee, spices, peppers, and all kinds of rich, highly seasoned food. They should sleep all they can; they are not apt to over-sleep; nature has given them all the stimulants they require.



Fig. 32. Hazen S. Pingree, Sanguine, Mental Vital Temperament. A large head, fine brain and strong character

These temperaments are all mixed in different proportions in the organization of every human being. And the respective influence of each temperament is manifested in proportion to the degree of its constitutional development.

The Mental, Motive, and Sanguine Temperaments are a favorable combination. The Motive, Bilious and Lymphatic Temperaments are a most unfavorable combination. The Motive, Mental and Bilious Temperaments give great power and strength of character. The Mental, Vital and Sanguine Temperaments are a favorable combination. Shakespeare draws an admirable contrast between the nervous and lymphatic temperaments in a scene between Caesar and Antony in the following lines:

*Caesar*—Let me have men about me that are fat,
Sleek-headed men, and such as sleep o' nights.
Yond' Cassius has a *lean* and *hungry* look.
He thinks too much. Such men are dangerous.
*Antony*—Fear him not, Caesar; he's not dangerous. He is a noble Roman, and well given.
*Caesar*—Would he were fatter—but I fear him not;
Yet if my name were liable to fear,
I do not know the man I should avoid
So soon as that spare Cassius.

These temperamental conditions are subject to diseases peculiar to the type of temperament.

For example: the Bilious Temperament is more liable to bilious diseases than the Vital, or Sanguine Temperaments. The Mental Temperament is more liable to nervous diseases than the Motive, or Vital Temperaments. The Sanguine Temperament is more liable to inflammatory diseases than any of the other temperaments.

The Vital and Lymphatic Temperaments are liable to diseases of the vital organs. Heart failure, gout and inflammatory diseases often afflict a person with this temperament.

The chemical elements that enter into and are part and parcel of the temperament of every human being vary in their respective proportions; hence, this temperamental differentiation marks the individuality of every human being.



Fig. 33. Evidences of Civilization

## THE PHRENOLOGICAL ORGANS AND THEIR LOCATION AND DIVERSIFIED FUNCTIONS.

We come now to the point in the physio-psychological treatment of the relation of psychic phenomena and the organs of the brain.

Phrenology does not teach just where the boundary line exists, if there be such a line of demarcation, between mind and brain substance. It is an empirical and inductive science, which was discovered by careful observation and experiments by the comparison of psychic faculty with size, location and form of the cerebral parts; hence, after hundreds and even thousands of critical tests had been applied to each organ and its function, and every opportunity for error had been overcome, Drs. Gall and Spurzheim discovered and located thirty-six organs in the human brain, to which have been added six others which have been discovered by students of human nature who learned to apply the methods and rules of observation and induction as laid down by their eminent predecessors. Thus making forty-two primary faculties of the mind that have been localized in their respective organs in the brain. The Science of Phrenology which is founded on and is injected into the substratum of the physiology of the brain has not fully revealed the profoundly inseparable connection between the psychic faculty and its organ. But to phrenology is due full credit for the closest and clearest analysis of this intimate and invisible relation of brain and mind of any science, or system of psychology, that has attempted to treat or solve the problem of man as a dual being with a physical body or "entity" that is endowed with consciousness and all the psychic faculties requisite to the perfection of the individuality of a supposed independent immortal "Ego."

One class of Spiritualists claim they have proof in positive demonstration that this "Ego," or the Spirit of Man, does not only exist in fact as much as the physical man exists as an entity, but after its separation from this material body, at which time death to the body ensues, it returns at intervals in a rematerialized form, in which it exhibits itself, usually at specially appointed times and places, in dark rooms, and other equipments in the form of cabinets, music boxes, tin horns, and such other material devices as necessary to facilitate the operations of the materialization of the spirit form. For more than twenty years I have attended many private and public seances, where I was

informed that the most highly developed mediums in the country gave materializing tests, but in every instance I saw nothing in the form of a spiritualized body or heard the sound of a voice that was not made by material organs of speech in the ordinary way, but evidence of the most papable trickery and fraud could be seen in the conditions and circumstances which advocates of the cult claim are essential to spiritual unfoldment and materialization.

The other class of Spiritualists believe in the doctrine of the immaterial spiritual body, and when it severs its connection from this mortal body that it never returns to earth again, but goes to its final and eternal place of abode. Just where, they have not discovered.

The trend of modern thought and scientific research is more in the direction of the facts and phenomena of nature itself than in inspiration. Prof. Ferrier's paper, which he read a few years ago before the Anthropological Society of London, and which was published in the Journal of the Anthropological Institute, vol. xix, p. 12, vol. xx, p. 227, sets forth the views of probably one of the most able exponents of this school of physio-psychological science in the latter half of the nineteenth century, and from which I quote the following extract:

"In vain does the Spiritualist find an argument of the existence of a separate immaterial substance on the alleged incompatibility of the intellectual and the physical phenomena to co-inhere in the same sub-stratum. Materiality may very well stand the brunt of that broadside undershot. This mild artifice can scarcely expect to be treated as a serious observation. Such an hypothesis cannot be meant to be in earnest.

"Who is to dictate to nature what phenomena, or what inhere in what substances; what effects may result from what causes? Matter is clearly in the field as an acknowledged entity—this both parties admit. Mind considered as an independent entity is not so unmistakably in the field; therefore as entities are not to be multiplied without necessity, we are not entitled to postulate a new cause, so long as it is possible to account for the phenomena by a cause already in existence, which possibility has never yet been disproved."

It was discovered that nature grouped the phrenological organs in a manner similar to all the organs in the body. The vital and other organs, for illustration. The reproductive, domestic and social instincts are grouped together in the posterior lobes of the brain, or back head. The selfish propensities in the side head. The selfish sentiments in the posterior superior lobes of the brain, in and about the crown of the head. The moral sentiments are grouped together in the top head. The intellectual faculties are situated in the frontal lobes of the brain, or forehead. The semi-intellectual faculties are situated in the upper side head.

I shall treat each phrenological organ and its function as briefly, yet clearly, concisely and fully, as space will permit under its own nomenclature. The organ of Amativeness is the first propensity to be considered in the natural order of development.

## AMATIVENESS.

This propensity is common to men and animals, the organ of which is located in the Cerebellum, the small brain which is situated under the posterior lobes of the Cerebrum, the large brain.

The location and size of this organ can be determined by the development of the head, below the occipital spine, which is a small bony projection on the median line of the lower back head: when large it is indicated by a well rounded peripheral expansion of the nape of the neck between the openings of the ears.

### FUNCTION.

The function of this organ is the manifestation of virile power, passionate love, sexual desire, and the reproductive instinct. It is the largest phrenological organ in the human brain, and correspondingly potential in manifesta-

tion and influence. It lies near the top of the Medulla Oblongata, which is the tap root of every organ where they are energized by its magic influence.

Those who have the vital temperament strongly marked are usually endowed with a strong degree of this propensity, as shown by the full, broad nape of the neck, and its corresponding manifestations toward the opposite sex.

The influence of this faculty upon the other sex, and are often rude to them; but after that age they become gallant, attentive and polished in style and manner. It tones down and softens the blunt and harsher feelings of man and makes him more pliable, kind, courteous in disposition when in the society of ladies. An abnormal development and perverted manifestation of this organ leads to low company, licentiousness and immoral social relations, if not regulated by the intellectual and superior faculties.

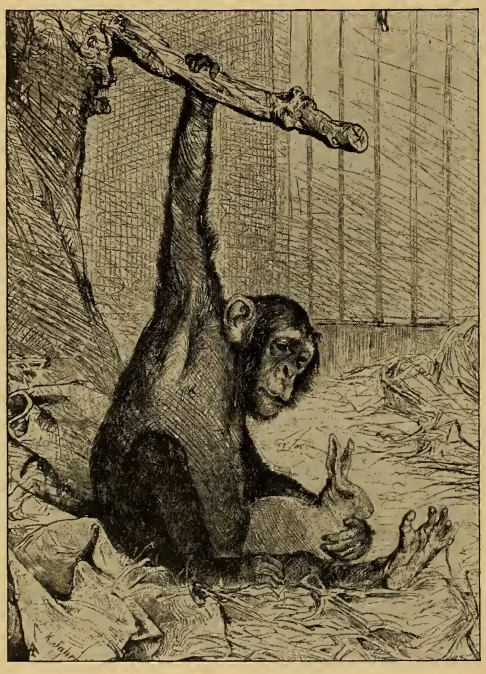


Fig. 34.
A Motherly Chimpanzee

human character is very great, either for good or evil. It lies at the very foundation of reproduction and the perpetuation of the human race, not only of the human race, but of every species of the animal kingdom, from the lowest primate to the highest.

Man was endowed with this propensity for the wise and beneficent purpose of perpetuating his kind.

Boys up to the age of puberty are generally indifferent to the society of

Dr. Spurzheim says this organ attains its full growth between sixteen and twenty-five years of age, and frequently diminishes in old age. When the organ is very small in a person, the beauty of form and charming magnetic personality of the opposite sex does not appeal to him beyond the degree of ordinary friendship.

This propensity some times finds expression in sparkling lines of lyric verse.

Now, loved one, I send to thee
The song I rudely fashion,
No strains are they of Arcady,
But lays of purest passion.

This faculty identifies with it the quality of love between man and woman; thus the man or woman who is fitly mated grows doubly good, as the phrase goes. Men, equally with women, learn that safety leans to virtue's side, especially to the virtue of manly love and care.



Fig. 35. The mouth of a cold hearted, prudish old maid

Observe the small, narrow chin which corresponds to the small organ of Amativeness in the lower section of the back head, where this love enamoring propensity is situated. There is not a spark of love or affection represented in those thin, sharp-edged, cold lips. A forbidding mouth and chin. Fig. 35.

## CONJUGALITY.

The continuity of love is the function of this pairing instinct, which is located on each side of the organ of Philoprogenitiveness, and just back of the lower section of the organ of Combativeness. When large the head is comparatively wide at this point and narrow when small. If Amativeness, Approbativeness and Self-Esteem are large in connection with a strong conjugal instinct in a person, he is, under the influence of proper provocations, subject to uncontrolable fits of jealousy; and if Destructiveness is also large he sometimes becomes desperate and takes the life of the object of his affection when he feels and sees her drifting away from him under the enamoring influence of a rival lover. The pressure of such a fate is too strong to be endured, and he feels that prospective life is a barren future, and that the horrors of death are more inviting than the faded star of a blasted hope. When this organ is small and Amativeness large, love is transitory; hence, the manifestation of an inconstant, treacherous infidelity in conjugal love.

The woman who possesses a strong conjugal affection and marries a man with it only moderately developed must be most attractive, artful and tactful to hold his love and affection exclusively under her influence and control.

This pairing instinct is manifested by many species of the animal and feathered tribes.

## PHILOPROGENITIVENESS.

This organ is situated on the median line in the back head, and corresponds to an area just above the organ of



Fig. 36. Large Philoprogenitiveness

Amativeness and the small bony projection called the occipital protuberance, at the point of the arrow in Fig. 36. The function of this propensity is the love, affection and care of offspring. When very large it manifests a strong feeling for progeny, children and pets in general. Many persons exhibit a very great love for the animal

kingdom; some for dogs and others for horses, etc.

This offspring loving instinct is manifested by many of the different species of the animal kingdom in a most remarkable degree, especially the ape family in which Dr. Gall first discovered the organ of this instinct. Observe the motherly manifestation of this propensity in the chimpanzee, Fig. 33. The natural language of this faculty when extraordinarily large, is to throw the head backward in the direction of the organ, when fondling the object of its love.

The mother in whom this faculty is large manifests great solicitude and anxiety over the future of her children, and often too much leniency for her own happiness and their own good. This is especially so when large Cautiousness is present. This organ is larger in the female head than in the male; hence, a deeper and stronger manifestation of this propensity by the mother than is usually manifested by the father. This propensity often prevents her from seeing the defects and faults in her children as they are seen by the neighbors. She is ready to excuse their short comings, and place the blame for their bad conduct on the neighbor's children.

She readily yields to the appealing desires of her children, and often "spares the rod and spoils the child."

Lord Byron beautifully represents the loving, watchful motherly care of this propensity in the following lines:

ADAH.—

Where were then the joys,
The mother's joys of watching, nourishing
And loving him? Soft!
He awakes. Sweet Enoch.

(*She goes to the child.*)

It is the most easily located of any of the phrenological organs in the back head, and can be readily verified if a person chooses to appeal to nature.

## FRIENDSHIP.

The function of this organ is the manifestation of a social feeling, a love and affection for friends. The cordial, ardent manifestation which corresponds to the degree of its development.

This organ is located at the posterior edge of the parietal bone, just above the lamdoidal suture, on each side of the organ of Inhabitiveness. The width, or a full rounded development in this region of the head determines the degree of its development. When the entire social group of organs is large, the back head is built back and upward, full and round from the opening of the ear. See Fig No. 37. It is one of the most difficult of all the organs to illustrate in a portrait.

Those who have this organ large bestow a very warm friendship upon those who are embraced in their circle of friends. They have strong social influence over them, if combined with a full degree of Approbativeness, Conscientiousness, Agreeableness and Benevolence.

This instinct or social faculty is manifested by many species of the animal kingdom and feathered tribes in a most marked degree. The dog and cat often manifest this faculty in a very fervent and extraordinary manner.

Those in whom the organ is small never make many, if any, warm friends. They are looked upon as cold, stiff, selfish and indifferent, by those who know their dispositions best; out of sight, out of mind.

The love of friendship is a very different and distinct quality of love from that which is manifested by the sexual propensity. The love of friendship is manifested equally toward both male and female. It never discriminates between the sexes, unless it is duly influenced by the sexual instinct, then a preference is made most manifest. But the organ of Amativeness clearly indicates its function by a distinct tendency and preference in a love for the opposite sex.

There are many people who believe that love is love, and emanates from one common source or faculty. Love of the opposite sex, love of friends, and love of children are functionally as distinct as the senses of feeling, hearing, smelling, and tasting.

Friendship is the golden thread that is so strongly interwoven in our great social fabric. It manifests itself in a friendly greeting or by a cordial hand shake. The organ is small in those who allow you to do the shaking. Be shy of the hand that is cold, clammy, indifferent, and negative; I would as soon pick up a cold, clammy fish.



Fig. 37. Mental Temperament, Causality and Friendship Large

Those in whom this faculty is weak are unfortunate as they are correspondingly weak in social power and influence, and possess little or no personal magnetism. It is a psychic quality most essential to the politician, the physician, clergyman and salesman. The organs of Friendship, Mirthfulness, Eventuality, Comparison, Imitation and Language make up the combination of faculties essential to a good story teller.

The strong feeling of friendship has found expression through the poet's pen in lines of tenderest affection.

"The heart like a tendril accustomed
to cling,
Let it grow where it will, cannot
flourish alone;
But will lean to the nearest and love-
liest thing,
It can twine with itself, and make
closely its own."

## INHABITIVENESS.

This organ is situated on the median line in the center of the back head immediately above Philoprogenitiveness, and just below the organ of Continuity. There is often a bony excrescence of considerable prominence at this point in the head, the presence of which is sometimes mistaken by the amateur phrenologist for the organ of Inhabitiveness.

The function of this organ is the love of home, country, city, town, neighborhood, room, bed, and same place at the table. Those in whom the organ of Locality is moderate or small, and Inhabitiveness large, are averse to travel. If the distance is short and time limited they can take a trip, but are restless and uneasy until they get back home. They always feel better returning than going from home.

Those in whom this home-loving instinct is small, and the organs of Locality and Friendship are large, love to travel and see new places, and if Sublimity and Ideality are large, enjoy the beauties and grandeur of mountain scenery. They are ramblers and gadabouts, never contented in one place long at a time.

Those who possess the unfortunate group of organs embracing large Secretiveness, large Friendship, large Individuality, and small Inhabitiveness are gossips, tale mongers, and revel in stirring up enmity between neighbors and friends.

Its normal manifestation in connection with strong social power is the love of home comforts, sweetness of domestic life, neighborly and friendly patriotic citizenship.

## CONTINUITY.

The location of this organ is on the median line immediately above Inhabitiveness and below Self-Esteem.

The functional manifestation of this faculty is mental application, stick-to-it-iveness, thoroughness, consecutive thought and feeling. This faculty regulates the application of the other faculties of the mind, and serves as a balance wheel to their operations.



Fig. 38. E. Burton Holmes, Continuity large. The head mounts high from base to top. Ambition strong

Those who possess this faculty to a strong degree are very tedious, prolix, patient and thorough in whatever they do. Their motto is, "Whatever is worth doing at all, is worth doing well." A deficiency in this organ gives a very changeable disposition to those who are so constituted. If they have a sensitive temperament with large Combativeness they are impetuous, impatient and manifest violent fits of temper. They multiply their troubles by accumulating a great number and variety of unfinished things; jump readily from one thing to another. They believe that, "Variety is the spice of life."

This faculty is not strong in the average American; he works rapidly and changes quickly from one thing to another, thus resourceful and versatile in the application of his mental powers. It prevents persons with otherwise strong intellectual faculties from becoming close students or thorough scholars. I examined the head of a young man in Ann Arbor, Mich., a few years ago, in whom I found the organs of Continuity and Language very large. I described him as a very close and thorough student, and if he would study the languages he could surely learn them with great ease and facility. A fellow student who was present at the examination, and by the way of corroboration, informed me that my client had accomplished a most extraordinary feat in learning in six months

what is required in a two years' course in the Latin language.

Through the influence of this faculty some men with very ordinary intellectual ability attain to a higher degree of success through their persistent application to their chosen pursuit, than men who are much more talented and brilliant, but weak in application.

## VITATIVENESS.

The desire to live and cling to life has been as fully and conclusively demonstrated in the natural history of the human race as any primary faculty in the human mind. Men and animals will cling tenaciously to, and fight for, and stretch the thread of longevity to its greatest possible length, even under the pressure of the most hopeless and oppressive burdens, diseases and adverse circumstances.

The poet-laureate sang:

"'Tis Life, whereof our nerves scent,
O' life, not death, for which we want
More life, and fuller, that I want."

The function of this propensity is an innate desire to live and exist as long as possible in this world; and when death is inevitable it inspires faith and hope with a vision that sees an imaginary star that lights the borderland of another world, which relieves the sting of death to many people.

The size of this organ determines to a great extent the length of a person's life. I have found this organ large in many persons; and when I ventured to give the approximate length of the lives of their immediate ancestors from whom they had inherited this strong propensity to live; they readily confirmed my observation. See Fig. 39.

The organ of this propensity is situated at the basis of the middle and posterior lobes of the brain, where they intersect each other.

It is partially covered by the posterior edge of the mastoid process, a bony projection back of the ear, which the amateur phrenologist concludes, after an examination of his own head, that it is the "Bump" of Combativeness. Mr. Combe says, "The mastoid process is the asses' bridge over which the incipient phrenologists have to pass."

## COMBATIVENESS.

This organ is situated about two inches backward and a little upward from the opening of the ear, and corresponds to the posterior inferior angle of the parietal bone. See Fig. 39. The function of this propensity is aggression, courage, boldness, opposition, self-protection, desire to overcome obstacles and a get-out-of-my-way-let-me-alone disposition. It is to the organ of Destructiveness what powder is to the bullet. When very large it manifests itself in a contrary, fault-finding, quarrelsome disposition When balanced with Cautiousness and strong reasoning faculties, its power is most effective for good. It gives energy and force to character. When Combativeness and Acquisitiveness are both large in a person he manifests great energy and industry in business affairs.

It is admirably adapted to inspire a man with the necessary pluck to contend for his rights and not allow others to impose on him.

A strong degree of it is very essential to great leaders and magnanimous characters.

Large Combativeness, cautiousness and an excitable nervous temperament give an impatient, restless, snappy, hesitating, irritable, unsettled, disagreeable disposition.

When it is strong enough to give a person a violent temper he should avoid such circumstances as tend to stir up the combative spirit. See Fig. 23.

## DESTRUCTIVENESS.

This organ is situated immediately above the opening of the ear. The width of the head at this point determines the size of the organ. See Figs. 38-39.

The primary function of this propensity is the impulse to destroy. Combativeness gives courage and resentment, while Destructiveness gives the desire to destroy, crush out, tear down and obliterate whatever is in opposition to man's wants and desires.

The fact that such an instinct is fundamental in the minds of men and animals is abundantly proven by the history of its strong manifestation in the human race and in certain species of the animal and feathered tribes. The carniverous animals, like the birds that belong to the falcon family, have wide heads and large, scythe formed fangs, beaks and claws, which are the natural instruments they employ in destroying the life of their prey. These instruments of destruction conform perfectly in their adaptation to the functional power and activity of this propensity.

The herbiverous animal that does not depend upon flesh food for its existence, has only a moderate development of the organ of Destructiveness, and no equipments in the form of fang, claw, or beak with which to destroy the lives of other animals and birds. In the whole history of the evolutionary development of the different species of the animal kingdom, from the lowest primate to man, there has not been as great an exhibition of this destructive propensity in a given species as in the human race. Almost every chapter in the history of man is highly colored with his own blood. There is not an organ in the human brain that has given a clearer demonstration of its existence as a fundamental psychic power than this destructive propensity.

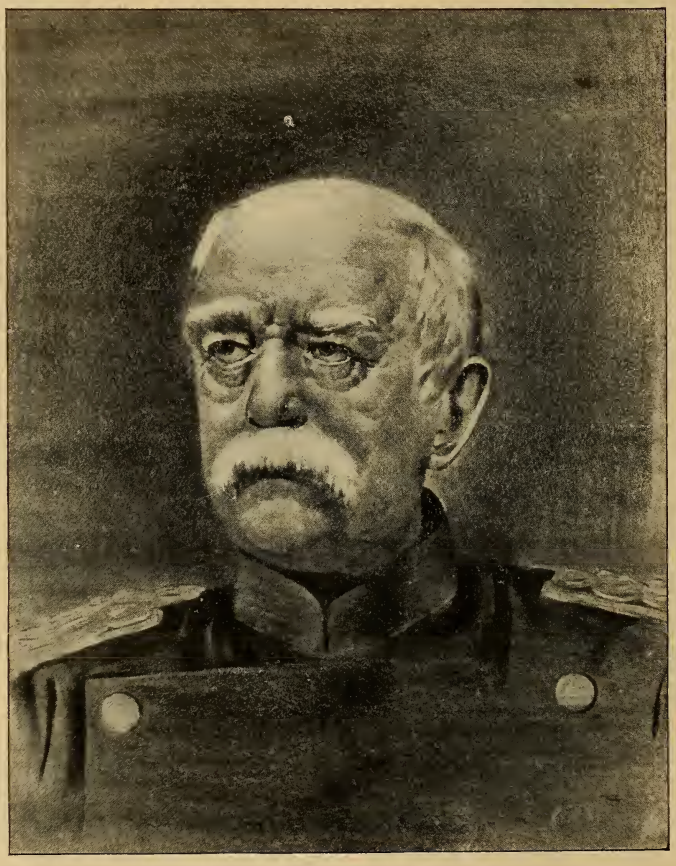


Fig. 39. Prince Bismarck, The Iron Chancellor. A large head, Combativeness and Destructiveness, large

Its normal manifestation gives executive force to character; it enables a man to execute and push his plans or causes right over and through obstacles and battle down all opposition until he accomplishes his end. Persons in whom this organ is large are fond of animal food.

The abnormal development of this propensity leads to savage cruelty, revenge, bitter malice and murder. It gives a severe, stern, cloudy, heavy expression to the face. The facial expression of Bismarck illustrates its influence over the countenance.

Sir Walter Scott describes its abnormal manifestation as "the ruffian thirst for blood."




Fig. 40. Destructiveness very large. A strong type of the criminal head

## ALIMENTIVENESS.

This organ gives an instinctive desire, relish and appetite for food, and produces hunger when not gratified. It is most admirably adapted to the requirements of the vital and nutritive system of man and animals. It is the first instinct to manifest itself in the newly born babe, kitten, cub, or chicken.

The gratification of this organ, if it is large and strong, with a healthy digestion, affords great pleasure and enjoyment to those who are so happily constituted.

The abnormal development and manifestation of this gustatory propensity is gormandizing and gluttony; hence, sometimes dyspepsia and all its contingent evils.

The digestive organs to which this propensity is directly related lie at the very foundation of health and happiness. There is not an organ in the human brain that is so subject to abuse and that is perverted to such a degree, as this particular instinct. The larger the organ the more liable it is to abuse and perversion unless restrained by the balancing power of other organs.

The strength and keenness of the appetite can be determined by the width of the head at the point where the organ is located, which is in front and a



Fig. 41. Motive Mental Temperament. Destructiveness Moderate

little above the opening of the ear, and under the zygomatic process and the temporal muscle. Its peculiar situation makes it, in cases where this muscle is thick and rounds out the head at this point, more difficult to determine its size than any of the other phrenological organs. This organ is from full to large, and often very large in those who possess the Vital Temperament. The happiness of man varies according to the development of his phrenological organs, temperamental conditions and circumstances. The table with its tempting viands appeals more strongly

to the man with a well rounded Vital Temperament and large Alimentiveness as a source of enjoyment than do all other objects of pleasure combined.

Thomas B. Reed's head was wide in the region of this organ. See Fig. 26.

The normal function of this propensity is to get, accumulate and hoard property in some form or other; and is most perfectly adapted to man's wants and needs; and when balanced and controlled by the superior faculties stimu-



Fig. 42. Andrew Carnegie Large Constructiveness and Acquisitiveness.

## ACQUISITIVENESS.

This organ is located in front of the organs of Destructiveness and Secretiveness, and immediately above the organ of Alimentiveness. It belongs to that group of selfish instincts that enable a man to "look out for number one," and it prompted the utterance of the old maxim, "Self-preservation is the first law of nature."

lates him to thrifty, industrious habits, and the development of business and financial ability.

The abnormal manifestation of its functional power is a grasping, close-fisted, stingy, penurious, miserly disposition. When the moral faculties are weak, and the organ of Secretiveness is large, it leads to criminal offences, such as thieving, burglary, all kinds of trickery, low, cunning and sharp practice in business affairs that will in any way

contribute to its sordid and avaricious gratification. Professional thieves, burglars and pickpockets have the organs of Acquisitiveness and Secretiveness large, which is clearly illustrated in Figs. 40 and 51.

This propensity manifests itself differently in men, according to their moral and intellectual calibre, environment, education and culture. An educated, broad-minded man, for example, will direct his acquiring instinctive tendencies in a very different manner from the man who possesses an equal degree of power in this propensity, but has a shallow, narrow, contracted, uneducated intellect.

In the major part of the human race this propensity to acquire must by the very nature of its function be incessantly combated, checked and counteracted by the restraining influence of the moral sentiments, and the fear of penal enactments.

The sentiment of honesty and sense of justice never enter the brain of the fox as to whether it is right or wrong to stealthily invade the farmer's barnyard to rob his hen roost, but his Cautiousness and the fear of being discovered and caught, and not his conscience determine the selection of the time of least possible danger for his act.

There are men who lead fairly upright lives that, so far as the influence of their conscience is concerned, would not hesitate to abandon themselves to appropriating and purloining whatever they thought would supply their wants, but for the restraining influence of a fear of the law.

It is no part of the acquisitive function of this faculty to sit in judgment and determine what is right or wrong in the moral ethics of a man's daily life, or the methods employed in its own gratification, but to get and appropriate for its own selfish purpose whatever it desires to possess, wholly regardless of the manner of acquisition.

The father was evidently actuated by the strong influence of this propensity when he said, "My son, go and make money; make it honestly if you can, but make money." His conscience was manifestly of the common, commercial, elastic type; and his discriminating judgment of the higher intellectual and moral faculties was subject to the controlling influence of this instinct. There possibly has never been a time in the history of the human race when this propensity has been more influential in firing the brains of men with commercial enthusiasm and sordid motives than the present.



Fig. 43. Li Hung Chang, Large Acquisitiveness in a large head

This organ is large in the heads of great financiers. They not only have a marked degree of this instinct, but they have large brains which are developed in the parts or centers that give power of intellect and executive ability in pushing their business affairs.

Mr. Carnegie's head, Fig. 42, furnishes a splendid illustration of the organs of Acquisitiveness and Constructiveness as indicated by the arrow and star. His constructive and organizing talent, as indicated by the marked width of the head where the star is situated,

give him extraordinary mechanical ingenuity, and ability to construct, build and organize his resources into well laid plans, and thereby materialize substantial results.

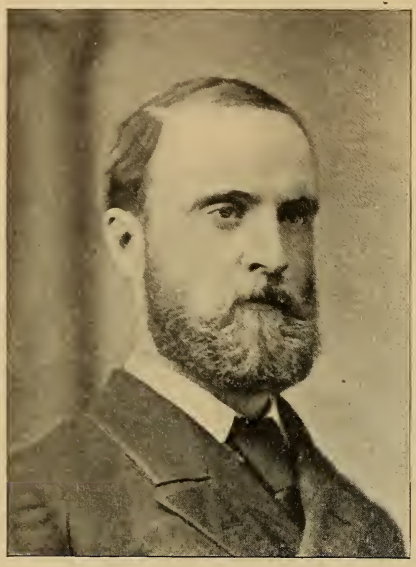


Fig. 44. Parnell, the Irish Leader, Refined organization

The deep, broad, expansive forehead in the middle and lower sections indicates quick, ready and accurate observation, and a good memory of what he sees and hears, and a clear, keen intuitive judgment in the analysis of facts and principles, correct in opinion and prompt in decision. He stands as preeminently a financial genius as Thomas A. Edison does an inventive genius. Mr. Carnegie's phrenology and the history of his life correspond to the minutest detail with his character. Thus reaffirming the most perfect test rule by which Dr. Gall determined the science of phrenology when he was making his observations and discoveries of the functions of the brain; and this same test rule has been as successfully applied by many close observers and students of human nature to the heads of hundreds and thousands of people, of all races and nationalities in the various walks of life, as it has been applied to Mr. Carnegie's head and life history.

Few men are able to control and master this instinct to acquire, and keep it within the strict bounds of the highest standard of honesty and integrity. Can any man say, with his hand on his heart, that the desire to acquire and possess has never led him across the boundary line of honesty, integrity and justice into the marsh and mire of moral degeneracy? For many centuries the belief has been maintained that he who commits crime after crime of the most brutal type, is "possessed" of, and controlled by the "devil," who, in some mysterious manner, and through some mysterious avenue that leads to the inner sanctuary of the man's mind, takes absolute possession of his soul and body and then and there decrees and compels his victim to commit the most criminal offenses known to human history.

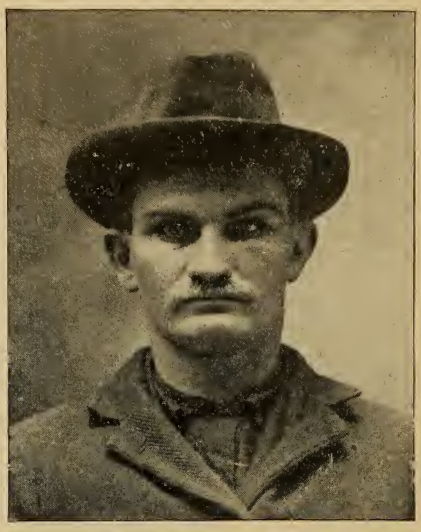


Fig. 45. Harry Tracy, The Western Outlaw. Motive Temperament, Wide Head, Determined facial expression. Grit and Pluck are written all over the face

Applied phrenology and physiognomy to the forms of the heads, faces and temperamental conditions of the criminal class, have revealed an array of indisputable facts in the hidden springs of criminal character and motive, and demonstrated that the belief in the mysterious operations of the "devil" in the mind of the criminal is a myth; and

that his evil deeds and criminal acts are attributable to the excessive development and abnormal activity of his unrestrained selfish propensities.

The heads and faces of Figs. 30-45 illustrate the extraordinary development of the propensities that led these men and women to criminal deeds, the penitentiary and gallows. Compare their heads and faces with Figs. 44-54 and note the striking contrast between their forms and expressions. Phrenology not only points out the criminal head and face, but the particular crimes his ruling propensity leads him to commit.

I have examined the heads of many criminals and have classified and pointed out their respective offenses. This propensity is found in many species of the lower animals. The cat, dog and squirrel collect food and store it away for their future wants. Many species of the feathered tribe gather food and store it away for future use.

Those who live all their lives in extreme poverty and never accumulate a margin for the misfortunes of sickness and the helpless condition of old age, and die in the poor house, are not possessed of strong Acquisitiveness. The unequal division of wealth has given the moral philosopher, political economist and statesman one of the most complex problems that has yet appealed to them for solution. Phrenology teaches that it is as natural for some men to accumulate wealth as it is natural for a musical genius to make music. The man whose acquisitive instinct is weak can never cope with the man in whom it is large in the great struggle for

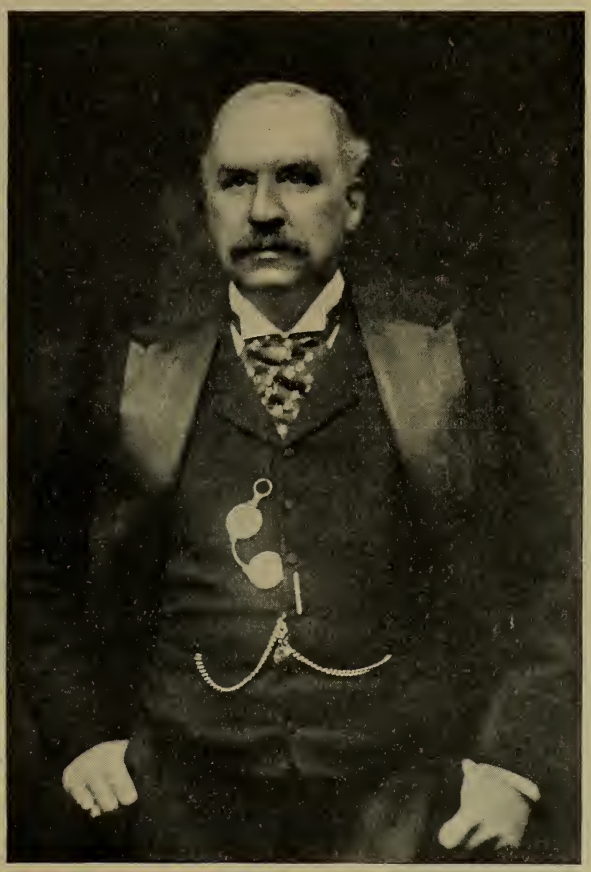


Fig. 46. J. Priepont Morgan, A deep forehead, strong face

financial supremacy. The wealth of the human race has been in all ages and will continue to be unequally divided so long as this financial instinct and talent varies in its degrees of natural development in the brains of men.

Heredity and environment will continue to differentiate talent and vary the degrees of development in the size and functional power of this wealth accumulating propensity up to the final expiration of the last generation of the human race.

The sociologist and politico-philosopher who will abandon their abstract and theoretical speculations and learn to read the facts contained in the natural history of man's physical and psychic powers, where they will find the requisite data from which to deduce a logical cause for the unequal distribution of brain power as a whole, and a particular brain center that gives a special talent and genius to one and not another, will arrive at a correct solution of the great problem of the unequal distribution of brain power and wealth.



Fig. 47. A female delinquent. Selfish Propensities very large. The head is low and wide. The Moral faculties weak

## SECRETIVENESS.

The brain center in which this propensity is located and through which it is manifested is situated at the lower edge of the parietal bones between Destructiveness and Cautiousness. The extreme width of the head at the point indicated by the arrow in Fig. No. 47, reveals to the observing eye an abnormal development of this organ; the propensity of which was most strongly manifested by this girl whose history corresponds in detail with her very low and extremely wide head.

She was treacherous, cunning, deceitful, sly, foxy, and ungovernable; could not be trusted under any circumstances, and finally to add further disgrace to the sorrow and humiliation of her parents ran away from home.

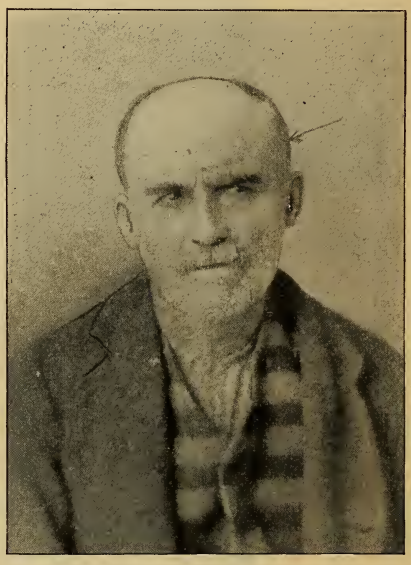


Fig. 48. Secretiveness Large. The man with an evil eye, Head is wide through the middle section at the point of the arrow

"For evil seemed that old man's eye,
Dark and designing, fierce yet shy,
Still he avoided forward look,
But slow and circumspectly took
A circling never-ceasing glance
By doubt and cunning marked at once."

Observe Fig. 48.

The function of this propensity is to conceal thoughts, plans, restrain feelings and impart self-governing power to the active impulses of the other faculties. When abnormally developed and unrestrained by Conscientiousness it manifests itself in the diversified and perverted forms of deception, duplicity,

hypocrisy, in evasive answers to questions, and in all kinds of dodges, doings and clandestine maneuvres. It prompts the slanderous tongue to re-



Fig. 49. Professional Pickpocket. An expression of injured innocence

vile and defame the good name of the innocent. Notorious thieves, burglars and confidence men have this organ large, as indicated by the arrow in the heads represented in Figs. 49-50.

Shakespeare, with keen observation and clear insight into the dark and shady side of human nature, has portrayed this trait of character with marked correctness. Iago says:

"Utter my thoughts! Why, say they're vile and false—
As where's that palace whereinto foul things
Sometimes intrude not ? Who has a breast so pure,
But some uncleanly apprehensions
Keep leets and law-days, and sessions sit
With meditations lawful."
—*Othello,* Act iii. Scene 5.

## CAUTIOUSNESS.

The organ of Cautiousness is located nearly in the center of the parietal



Fig. 50. Closed up. Secretiveness Large, Con. Man and Sneak Thief

bones where the head rounds off on each side to form the back and top head. In most people the head at this point is wider than any other section. The width in this region of the head indicates the size, strength and weakness of this faculty. Its situation is the most easily determined of any of the phrenological organs on account of its conspicuous location.

It belongs to that group of organs which are classed as the selfish sentiments.

The function of this organ is self-protection, and thus it prompts men and animals to be cautious, watchful, on the alert and lookout to see that contingent evils are not obstructing the way.

When abnormally developed it manifests itself in the form of fear, solicitude, anxiety, suspicion, cowardice, and foreshadows the future with prospective evils and dangers of the most frightful character. Small children in whom this organ is large should never be permitted to listen to the narration

of ghost stories, or threatened with the alarming and hideous presence of the "bogie" man, a trick which is employed by many mothers to correct their disobedient children.

There is not an organ in the brain that will put the whole nervous system on edge, or in a state of irritation, or that will so depress the mind with dismal gloom, and shadow the future with the horrors of life as an excessive development of Cautiousness, and especially when Hope is small.

In the manifestation of its normal and legitimate function, it stands upon the watch tower of the mind and safely directs its possessor through the contingent perils and dangers of life to his final destination.

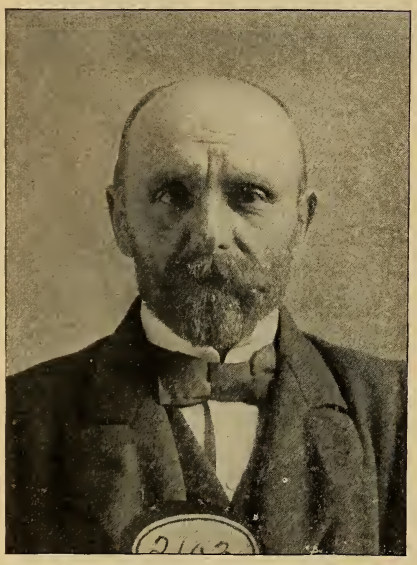


Fig. 51. The Most Notorious Confidence Man in the United States. A good intellect, large selfish propensities

## APPROBATIVENESS.

This faculty is generically a selfish sentiment, as indicated in its functional manifestation, which is the love of praise, admiration, politeness, affability, display, distinction, fame, notoriety, a good name and love of popularity. When abnormally developed it manifests itself in vanity, ceremonious display, pomposity, aristocratic conventionalities, and formalities, and is most susceptible to flattery.

Those who have the organs of Approbativeness and Secretiveness large, and Conscientiousness small, or moderate, are much given to the practice of deception, lying, boasting of great things they never performed, and praising their own abilities and accomplishments, often to the disgust of others.

Burns understood the vanity manifested by this faculty—

"O wad some Pow'r the giftie gie us!
To see oursels as others see us!
It wad frae monie a blunder free us
And foolish notion
What airs in dress an' gait wad lea'e us,
And ev'n Devotion!"

There are many people like the peacock that spreads his plumage to the breezes and struts proudly and vainly about to exhibit himself; they love to attract attention and excite admiration.

Those in whom this sentiment of vanity is strong, and the intellectual faculties, Ideality, Constructiveness and Order are moderate or small, often make most ridiculous demonstrations of their vain conception of dress and manners.

The manifestation of this faculty is mistaken by many people for Self-Esteem; but the two organs are very much differentiated in function. Self-Esteem gives that self-sufficient, self-complacent and independent, don't-care-what-others-think kind of feeling, while Approbativeness manifests a desire for approval and encouraging compliments from others; hence, not self-sufficient. Persons in whom Self-Esteem is large and Approbativeness small never concern themselves about what others think or say about them; but those who have small Self-Esteem and large Approbativeness are wide awake to the opinions and comments of others. They are very unhappy when in disfavor, but very happy when praised and admired.

Dr. Gall draws a well defined line of distinction between Pride and Vanity, which are perversions of Self-Esteem and Approbativeness. He says: "The proud man is imbued with a sentiment of his own superior merit, and from the summit of his grandeur treats with contempt or indifference all other mortals; the vain man attaches the utmost importance to the opinions entertained of him by others, and seeks with eagerness to gain their approbation. The proud man expects the world to come to him and acknowledge his merit; the vain man knocks at every door to draw attention toward him and supplicates for the smallest portion of honor. The proud man despises those marks of distinction which on the vain confer the most perfect delight. The proud man is disgusted by indiscreet eulogiums; the vain man inhales with ecstasy the incense of flattery, although profusely offered, and with no very skillful hand."

Mr. Combe says the "Love of Approbation is the drill-sergeant of society, and admonishes us when we depart too widely from the line of march. It is the butt, on which wit strikes, and which enables ridicule to shame us out of faults and improprieties."

The organ of Approbativeness is situated on each side of the organ of Self-Esteem and a little upward and backward from the organ of Cautiousness. When it is large there is a very marked peripheral expansion of the head at the point immediately between the organs of Self-Esteem and Cautiousness. It is an easy organ to locate on account of the prominence of the group of organs of which it is a prominent member.

It was large in Roscoe Conkling's head. He was both proud and vain.

## SELF-ESTEEM.

This organ is situated immediately above the sagital angle of the parietal bones in the crown of the head, which is illustrated in Fig. 52. The distance from the opening of the ear to the crown of the head determines the size of this organ.

The function of this organ is the manifestation of personal independence, self-reliance, dignity, self-respect, self-complacency, pride, love of freedom, self-aspiring and self-governing instinct.

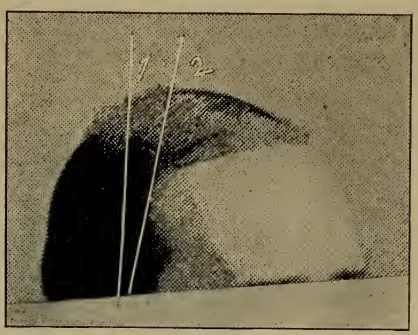


Fig. 52. Self-Esteem and Firmness, both organs large

The abnormal manifestation of this faculty is superciliousness, egotism, boldness, tyranny, haughtiness, disdain and an imperious dogmatic disposition. A normal development of this self-inspiring instinct is a most essential element in the human mind, and especially in a character where the possibilities of the intellectual powers are very great. I have examined the heads of many persons in whom I found the organ of Self-Esteem very large, and in every instance discovered a superabundance of conclusive evidence of its abnormal manifestation. I have never found, however, a person who thought or would admit that he had too much Self-Esteem. There is not a faculty in the human mind that when large will so completely blind a person to his own defects of character and faults as the abnormal development of this selfish instinct.

Self-Esteem is large in both the English and American people, and also in the North American Indians. The great strength of this faculty of self-reliance precluded all possibility of the white race subjecting the North American Aborigines to slavery. The Negro,

who so easily and readily submitted to the rule of authority in slavery, represents a very different combination of faculties. He possesses large Approbativeness, Mirthfulness and Agreeableness, and generally a normal development of the organ of Destructiveness, and a pliable temperament.

The Indian possesses large Self-Esteem, Firmness, Destructiveness, Secretiveness, and a firm, wiry temperament; hence, he was born to rule and not to be ruled.

Great leaders are, and should be, possessed of a strong development of this ruling instinct.

Self-Esteem often restrains men from forming improper social relations and elevates them to a higher standard of social environment. Children who have large Self-Esteem are often pettish, willful, and hard to please. Adults are not always free from the ugly, disagreeable phase of this faculty.

Mr. Combe says of the man in whom Self-Esteem is large: "The man of inordinate Self-Esteem is a world unto himself, to which all things must concentrate; a standard to which the manners, morals and opinions of others ought, he thinks, to conform. This feeling in predominance is, to a great extent, the foundation of that intolerant zeal so frequently manifested by professing Christians on behalf of their sectarian views."

Cowper says: "There is no grace that the spirit of self can counterfeit with more success than a religious zeal."

## FIRMNESS.

This organ is situated at the posterior top head on the median line, immediately above Self-Esteem and back of Veneration. A line drawn from the opening of the ear upward and slightly backward to the top head, will give the location of Firmness. It is one of the easiest organs in the top head to locate. The perpendicular line in Fig. 52 points to the location of this organ. This organ manifests no direct psychic relation to external objects; but its processes and influence are directly connected with the other faculties, and give sustaining power to them; thus, when operating in combination with Veneration it produces a determined, persistent, religious zeal in those who are strongly possessed of these two organs; with Combativeness it produces determined bravery, and, when operating with Conscientiousness, unyielding, inflexible integrity.

The psychological process and influence of this faculty are limited to the other faculties and terminate in the mind itself. Large Firmness and Self-Esteem produce strong will power and persistent determination.

The organs of Firmness, Self-esteem, Combativeness and Destructiveness manifest in their combined functional operation the power of the will; the force and propelling influence which is injected into the functional powers of the other faculties; it is that quality of the mind which has been treated so extensively by both the old and the new school psychologists.

The doctrine of the will as treated by the old school psychologists has practically been abandoned, and is now supplanted by the new, which is clearly set forth in the following extract from "The Riddle of the Universe," by Professor Haeckel, who is one of the greatest exponents of modern physio-psychology, as based upon the doctrine of brain and psychic evolution:

"We now know that each act of the will is as fatally determined by the organization of the individual and as dependent on the momentary condition of his environment as every other psychic activity. The character of the inclination was determined long ago by *heredity* from parents and ancestors; the determination to each particular act is an instance of adaptation to the circumstances of the moment wherein the strongest motive prevails, according to the laws which govern the statics of emotion. Ontogeny teaches us to un-

derstand the evolution of the will in the individual child. Philogeny reveals to us the historical development of the will within the ranks of our vertebrate ancestors."

Professor Haeckel's analysis of the will is the most scientific and logical that has been given by the psychologists of either the old or new schools. But he did not tell us where the organs that determine the power and strength of the will are situated in the brain, or why one person manifests this quality of mind to a greater degree under the same or similar circumstances than another person. Phrenology points out with unerring certainty the combination of organs in the brain that determines the functional power of the will.

I have examined the heads of many persons in whom I found the organs of Firmness, Self-Esteem, Combativeness and Destructiveness large, and in every instance I found a corresponding degree of will power an invariable concomitant to this group of organs in the brain. And when I found them small or moderately developed in the head, the invariable concomitant was a corresponding degree of will power.



Fig. 53. Theodore Roosevelt. Conscientiousness and Firmness Large

If Professors Haeckel, Romains and other advanced scientific investigators had availed themselves of Dr. Gall's treatment of the functions of the brain they would not be scrambling in the shadows of what they conceive to be more or less a mystery connected with the functions of the brain. They would

have learned that the organs of the brain and their functions had been discovered and located.

## CONSCIENTIOUSNESS.

This organ is situated between the organs of Firmness and Cautiousness in the posterior section of the coronal region of the head.

The function of this organ is the manifestation of honesty, integrity, love of truth, moral excellence, regard for duty and obligation; the Monitor of Justice and Equity. It is not a part of the functional process of this faculty to discriminate and determine what is right or wrong, but it injects an influence into the intellectual faculties to discriminate between right and wrong by tracing out the relation of cause and effect, premises and results, and consequent bearing upon their connection with the conduct of man and his moral relation to his fellow man, and all other objects by which he is surrounded. When the intellectual faculties deduce from given data a conclusion that leads to a certain course of action or course of conduct, the result of which is just and right, Conscientiousness is not only impressed with a most happy, contented, and gratified feeling, but all the faculties concerned in the process of forming the conclusion that produced the good result. On the other hand, where the intellectual faculties are not strong, or the deductions that are drawn from incorrect premises lead to evil results, the guilt of an abused conscience produces an unhappy condition of the psychic faculties that formed the conclusions that led to evil results. Therefore the cause is plain and the reason is clear why men honestly commit great wrongs when their intentions are to do right; they err in Judgment and not in Conscience.

The reciprocal influence that operates between the faculty of Conscientiousness and other faculties is greatly differentiated and in many instances strongly accentuated. The organ of this sentiment of justice, honesty and integrity must necessarily be large and strong in function and influence to hold a person within the strictest limits of honesty, honor and integrity, against the influence of the animal propensities that are strongly developed in the average head.

This faculty is the most important of any of the moral or intellectual faculties. A man may be possessed of large organs of Benevolence and Veneration, but if Conscientiousness is small his benevolent deeds and religious devotions are most liable to be brought into disrepute through the manifestation of dishonesty in some form or other. Person in whom both Conscientiousness and Acquisitiveness are large will manifest a grasping, close-fisted disposition, at the same time they will be honest in their dealings; they will give full measure but nothing over; the scales must balance to a pennyweight. If Acquisitiveness is moderate or average and Benevolence large the beam in the scales will tip in favor of the customer; on the other hand, if Benevolence is moderate or small and Conscientiousness full or average, and Acquisitiveness large, the beam tips in their own favor.

Persons who possess large Conscientiousness, Approbativeness, Cautiousness and Self-Esteem, attach great importance to their own character, good name and word, which they regard as sacred, and must pass without question. They are the soul of honor. I have examined the heads of many criminals in whom this organ was invariably small or moderate, and the strong influence of their predominating propensities determined their ill-fated mental condition. The criminal classes will never receive the proper treatment, training and culture from the hands of the public until legislators and the proper public officials learn and come to know the innate causes and motives that lead them to commit criminal

offenses and enact laws appropriate to the proper treatment of the criminal classes.

The child that has inherited a large organ of Conscientiousness from an honest ancestry is most fortunate, and the child that inherits but a small portion of this organ is most unfortunate and is to be pitied and not censured for his proneness to evil doing.

The organs of Conscientiousness and Firmness are both large in President Theodore Roosevelt's head (Fig. 53). as indicated in the arrows 1 and 2. His head is well rounded out in the crown where Self-Esteem is located. He has a strong moral group of organs which govern the strong animal instincts that give marked width through the base of the brain, just above the ears, where Destructiveness and Combativeness are situated. He has decided ability and strength of character portrayed in that well rounded, broad, tall head.

Solomon says: "All the ways of man are clean in his own eyes, but the Lord weigheth the spirits."

## HOPE.

This organ is located immediately in front of the organ of Conscientiousness and on each side of Veneration.

Hope is the faculty that injects faith and great expectation into the desires of the other faculties, and leads to the belief in the attainment of whatever they desire. Thus, a person in whom large Hope is combined with large Acquisitiveness, naturally expects to become rich; if Approbativeness is also large, expects to become a power in affluence and influence; if Self-Esteem is also large the possibilities of becoming rich are estimated as more than probable, if the constructive talent is strong, expects to revolutionize the world with great inventions.

It has been maintained by some psychologists that Hope is an active element in the desire of every fundamental psychic activity of the mind, and is not a primitive faculty. This position is as erroneous as it is illogical. A dying person may have a desire to live when all hope of living has disappeared; a young man may have a strong desire to wed the object of his love after she has declined his proposal, and all hopes and contemplated joys have utterly fled. The criminal on the scaffold may desire to live when the last star of hope has faded away.

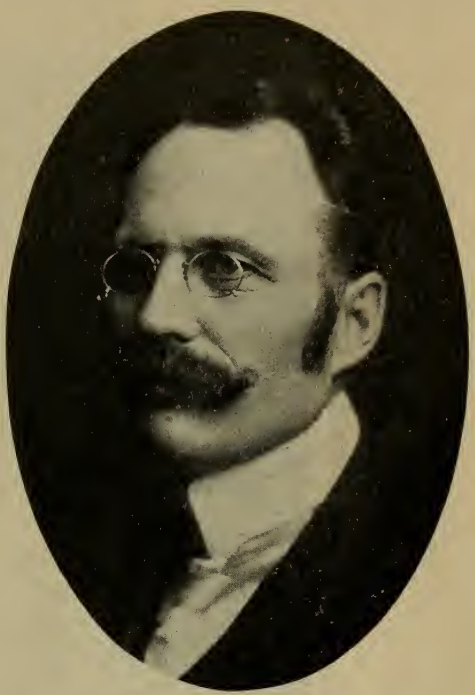


Fig. 54. Jas. C. Tory. Hope Large, Mental Motive Temperament, A keen perceptive intuition

Hope is the sunshine of the human mind; it dispels the gloom and shadows of disappointment. Hope is the faculty that encourages man in the pursuit of happiness, and leads him to believe in the possibilities of the future. If the organs of Veneration and Spirituality (or Wonder, as it is called by Mr. Combe), are large in a person, they lead to a strong belief in immortality, future rewards and punishments, religion, sacred and divine institutions. Those in whom Hope and Spirituality are large, are given to exaggeration, often at the expense of the truth. Hope is generally large in those who possess a marked development of the vital temperament. Those who possess large

Hope, Friendship, Approbativeness and Mirthfulness are generally the life and entertainers of the social circule in which they move.

## SPIRITUALITY, OR WONDER.

This organ is situated in front of Hope and back of Imitation and between Veneration and Ideality.

which is the manifestation of this visionary psychic power that enables them to see, or be impressed with, the presence of images supposed to be from the invisible realm. After a series of careful observations and experiments by comparison of organ and its functional manifestation, he determined its location and psychic power.

I have observed in the heads of persons who are superstitious, credulous



Fig. 55. Pope Leo XIII. Spirituality and Veneration large, strong Mental Temperament. A good face

Dr. Gall when making his observations upon the functions of the brain, observed that many men possessed of good intellect believed in ghosts and visions, and that they were visited by the spirits of the dead, and persons that were absent; and he inquired: "Are they imposters or fools?" or is there an organ in the brain the function of

and ready to believe and accept imaginary or circumstantial evidence on faith that this organ was large, and in many of them it was very large. I have visited many Spiritualistic meetings and seances, and observed in the heads of those who exhibited evidence of sincerity in their cult, and they were generally the dupes of fakirs who professed

clairvoyant power, that this organ of Wonder was large without a single exception. Those who sincerely believe in miracles, visions, dreams, Spiritualism, in mental and miraculous healing, possess this vapory, visionary faculty to a strong degree.

observed in the head of this clergyman that the organ of Spirituality which he so strongly evinced in this conversation was very large.

This faculty relates to the future, new and unknown; it stimulates the adventurer in his wanderings; it fills the



Fig. 56. Frances Willard. Large Veneration. A well balanced head and fine temperament

I have met many clergymen who believed they were called by some invisible spirit to preach the gospel of Jesus Christ. I met a clergyman in one of the Western States in 1878; and in the course of our conversation he informed me that he did not believe in a scholastic or theological seminary education for a clergyman; he assigned as a reason: "That every word would be given him by the power of the Holy Ghost in the self-same hour for him to deliver to his congregation." He continued by citing Christ as an example of one who had never had the advantages of a scholastic or theological education. I

imagination with every variety of possibilities; it is the magnifying glass of the human mind, and the mother of Superstition and visionary ideas.

This organ is large in Figs. 55-58.

## VENERATION.

This organ is situated in the middle of the top head in front of Firmness and back of Benevolence at the fontanel, as indicated by the point of the arrow in the top head of the portrait of Miss Frances Willard. Her head at this point represents a large development of the organ of Veneration. It is

also large in the head of Fig. 58, as represented in the prominent peripheral expansion at the center of the top head. Observe the development of the head at the point of the arrow in the portrait of Mr. R. B. Loomis (Fig. 57), which indicates strong religious tendencies,

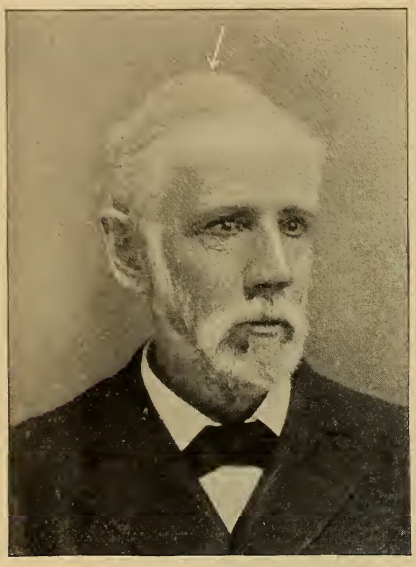


Fig. 57. Mr. Robert B. Loomis. Veneration large

and great reverence for sacred and religious institutions. The function of this organ is the manifestation of reverence in general, and adoration in divine worship. Young persons in whom Veneration is large, manifest marked obedience and respect for parents and old persons, and are courteous and respectful to those in authority. This faculty is not strongly manifested in the average American child. There is a striking contrast in the development of this organ in the average American. and the development of it in the average Chinese or Japanese head. It is a well known fact in the history of the Mongolian races that the manifestation of reverence and respect for superiors and age is one of their chief characteristics. Pope Leo's head mounts high from base to top, which indicates very large Veneration and Spirituality. Hence, it was as natural for him to be imbued and impressed with the spirit of reverence, piety and zealous religious devotions in his youth, as it was for the criminals represented in Figs. 47, 48, 49 and 50, to be impressed with criminal motives, and the practice of criminal deeds. Observe the striking contrast in their heads and facial expressions, and trace the equally striking contrast in the history of their lives, which are as widely differentiated as are the forms of their heads, and features of their faces, and the grades of their temperamental conditions. Some persons are naturally strong in moral and religious sentiment, and deserve no more credit for their moral and religious practice than they do for the erect, position which their bodily structure compels them to take when walking. The law of heredity predisposes the natural tendencies of some persons to morality and religion; and others to vice and crime.

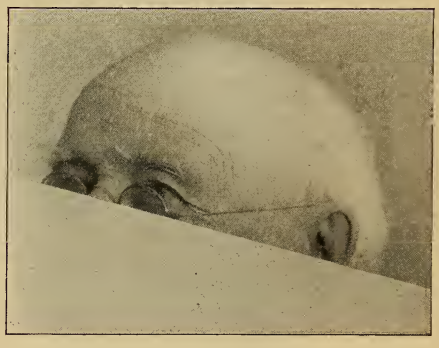


Fig. 58. Veneration very large

Persons with strong reverence are not very progressive; they are slow to take up new thought or entertain new ideas; they cling to the old, even though the new is superior, until they are found in the rear in the line of the march of progress.

The races of people in whom Veneration is largely developed progress slowly. What is true in the history of this faculty in the individual, is true in the race he represents.

The faculty of Veneration which is one of the ruling sentiments of the Mongolian races, has marked their natural, religious, political and commercial history by zealously revering the ancient precepts, customs, traditions, habits and manner of living; the principles of which were established and taught in their early history, and so thoroughly inculcated into the mind of each succeeding generation, by their ancestors, that the faculty of Veneration with its concomitants, has become physio-psychologically hereditary; thus, a race characteristic which determined their tardy, conservative tendencies in the line of material progress; hence, a less brilliant history than they would have made if they had not been so strongly imbued with a reverence for their ancestral traditions; this is more particularly accentuated in the history of the Chinese race than the Japanese.

Veneration, like other organs of the brain, is liable to abnormal development and activity. I examined the head of a doctor who was a patient at the Western Asylum at Hopkinsville, Ky., some years ago, through the solicitation of the doctor who was the superintendent of the institution. He did not give me the mental aberration with which the patient was afflicted before making the examination. The first marked development that attracted my attention in the patient's head was the extraordinary development of the organ of Veneration, which I found to be the largest organ in his head; to which I drew the doctor's attention. I described the abnormal development of the organ and the aberration of its function upon religion. The doctor at once confirmed my observation, and remarked, "I think your description of the patient most remarkable."

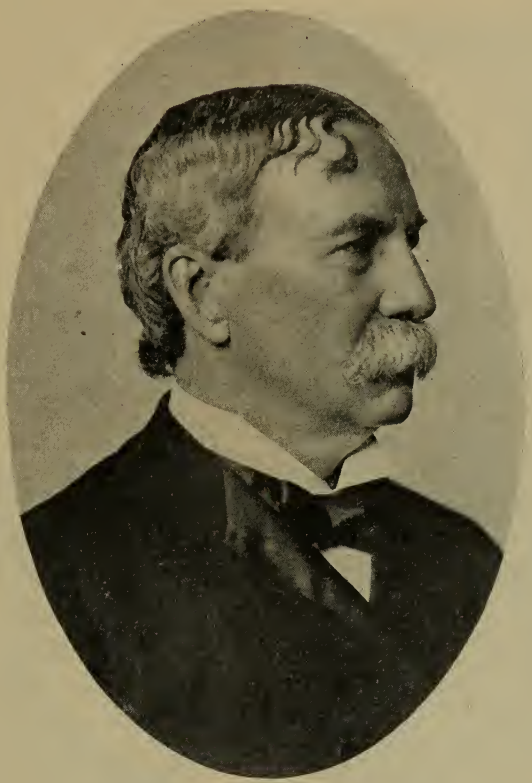


Fig. 59. Rev. Augustus H. Strong, D. D. LL. D. Benevolence, Veneration large, a splendid intellect, large language

I have never examined a religious enthusiast but what I found this organ large, or very large.

It is not in the function of the innate psychic sentiment of Reverence to determine the object to be adored or venerated. The functional desire and influence of the faculty of Veneration is injected into the intellectual faculties which determine the object of reverence and adoration.

The intellectual powers may select as an object of worship a Golden Image, the Sun, a Star, the Moon, or the unknown power that permeates the very substratum of the universe, which many of the higher civilized races call "God," the personality of whom they believe themselves to be representatives in image. The ideal "God" seems to rise in the scale of perfection with the development of the intellectual faculties, and not by the development of the distinct primary psychic faculty of Veneration alone.

it is large it gives a full round arched appearance to the forehead, just over the organ of human nature. When it is moderate or small the forehead recedes from the brow or perceptive organs back to the center of the top head where Veneration is situated, thus giving a flat appearance at this point, as illustrated in Fig. 60. Observe the large development of this organ in the head of Dr. Strong, Fig 59, in comparison with the low, retreating head of the sneak thief.

The function of this organ is the manifestation of a generous, kind-hearted, benevolent, sympathetic, accommodating, neighborly and love-to-make-happy spirit. This feeling of benevolence softens and mellows a man's disposition, and imbues him with good nature; and if Veneration is large and Self-Esteem is only moderate, he is naturally meek, humble and very respectful toward superiors.

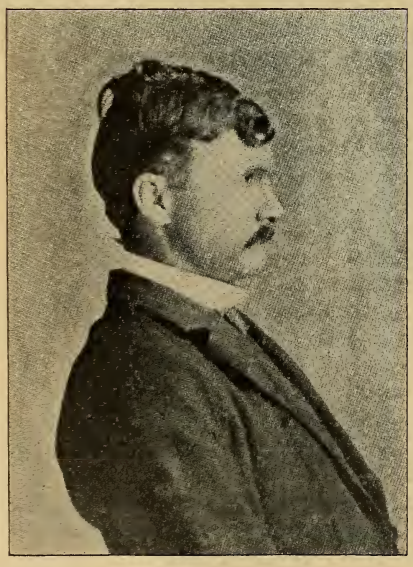


Fig. 60. Sneak Thief. Side view. Benevolence small

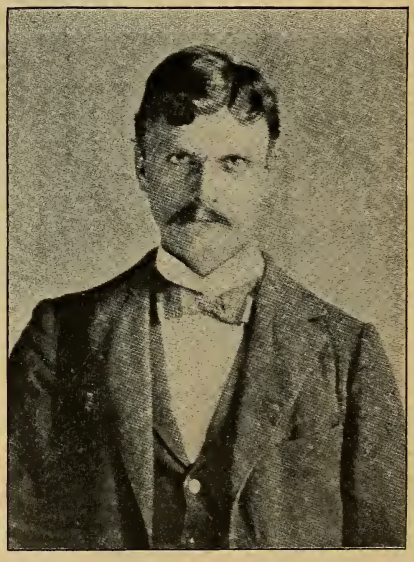


Fig. 61. Sneak Thief, A bad man with a bad eye

## BENEVOLENCE.

This organ is located on the median line at the anterior top head immediately in front of the fontanel. When

This faculty or sentiment differs widely, both in young and old people; some are very egotistical and selfish and think only of themselves; others excel in kindness, goodness and in dispensing charity, and devote their lives

to the relief of the poor, afflicted and helpless. There are whole races of people who are amiable, peaceful and good natured, and not pugnacious; while others are combative, destructive, warlike and cruel. Some dogs in some species are mild and good natured, and others are bad tempered, fierce and vicious.

This benevolent faculty deals generously with the poor, and dispenses mercy and leniency to the culprits in the prisoner's dock. It is the feeling that led to the great command, "Love thy neighbor as thyself," and, "Do unto others as you would have them do to you." It loosens the purse strings and makes a willing and cheerful giver. It is the sentiment that melts the heart of the philanthropist, and gives him a full appreciation of the needs of the poor, and prompts him to do them deeds of charity.

## CONSTRUCTIVENESS.

This organ is located under the suture that unites the frontal, parietal and sphenoidal bones, and anteriorly to the organ of Acquisitiveness, and posteriorly to the organ of Tune.

The exact size of this organ in some heads is more difficult to determine than in others. Its appearance varies, according to the width of the head, and the size of the zygomatic process. If the head is tall and comparatively narrow at the base the upper section of the organ will show a larger development than the section nearer the basilar region. The upper part of the organ, which lies adjacent and inferior to the organ of Ideality, is strongly illustrated in the head of Thomas A. Edison, the inventor (Fig. 62). At the point of the arrow, it manifests inventive talent. When the organ is more prominently developed at the inferior region near the basilar section of the brain, as illustrated in the width of Mr. Carnegie's head (Fig. 42), at the point indicated by the star, it is more practical than inventive; it is also strongly represented in the portrait of Fig. 40. who sustains the reputation of being one of the most expert safe crackers in the country. The width of the head at the point where this organ is situated is very wide, and corresponds with his skill and dexterity in the use of burglar's tools. The function of the organ of Constructiveness is to construct, invent, make and build up parts into one



Fig. 62. Thomas A. Edison, Inventor. Constructivenes and Causality large

structural whole. The primitive manifestation of this mechanical faculty was one of the first evolutionary evidences of a coming civilization; it is the pioneer faculty that has elevated man to the pinnacle of mental superiority over every species of brain and psychic development.

The application of this psychic faculty to the principles of mechanics made possible the availability of nature's illimitable resources by converting her

material and energies into almost an infinite variety of utilities that have facilitated the evolutionary process of the higher intellectual and moral faculties of man. The Original products of this constructive faculty laid the foundation of trade, traffic and commerce; hence, any of the intellectual or semi-intellectual faculties. The infinite resources and possibilities of nature and the inventive psychic power of the human brain prophesy marvelous inventions which will facilitate the evolution of man's knowledge, wisdom and happiness.



Fig. 63. Richard Wagner. Very large Tune, Time, Ideality and Sublimity. Musician, Composer, Poet, a Genius. A Magnificent Head and Face

with the increase of its inventive power proportionately increases and complicates commercial transactions.

This faculty supplies material for man's needs and wants, and facilitates his Acquisitive instinct in the accumulation of wealth. The history of the operation and influence of the faculty of Constructiveness upon the civilized races, from the first stone hammer to the highest form of the twentieth century invention, is the most brilliant of

## IDEALITY.

The organ of Ideality is situated in the superior side head above the temples, along the temporal ridge of the frontal bone, immediately in front of the organ of Sublimity, and laterally from the organ of Mirthfulness.

The function of Ideality is to exalt the other faculties and tinge them with

a love and appreciation of the beautiful and exquisite enthusiasm and exultation, which fires the mind with rapture and poetic imagination. Those in whom the Mental Temperament prevails generally possess large Ideality; hence, a strong manifestation of this sentiment in the arts, poetry, music, oratory, and the beauties of nature.

composition. Observe the extraordinary development of this combination of organs as represented in the portrait of Richard Wagner (Fig. 63).

On the other hand, if the organ of Ideality is small and Tune and Time are large, and the temperament is coarse, he will manifest an appreciation for a low grade of music.

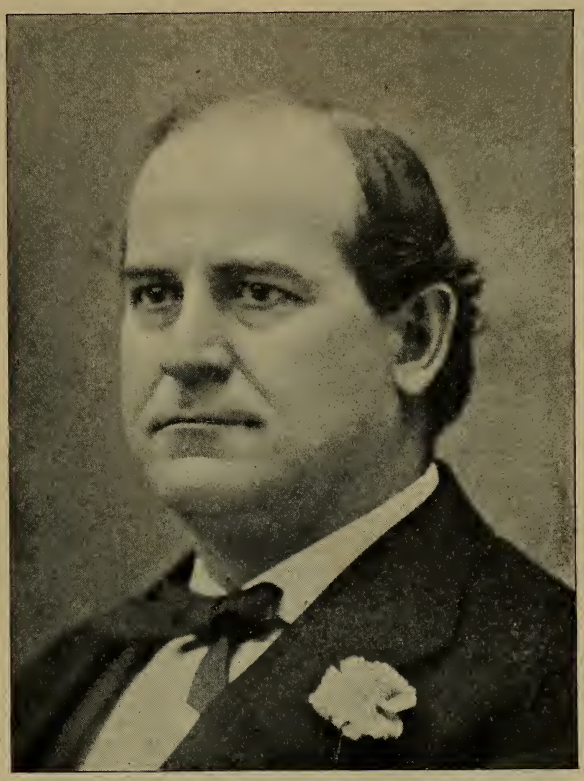


Fig. 64. William Jennings Bryan, Large Ideality and Sublimity. Power, Force and Determination are written all over the head and face. Large Language, a Natural Orator

It makes a man aspire to higher ideals and perfection. It gives to language elegance of fascinating beauty in conversation, in oratory, prose, or poetry. The person who possesses a fine, highly organized temperament in connection with large Ideality, Tune, and Time, appreciates and enjoys exquisitely the finer quality of sweet classical music; and if Constructiveness, Causality and Comparison are also large, possesses the talent for musical

Ideality is a strong element in good taste, refined, courtly and polished manners. The French possess a marked development of the organs of Ideality, Sublimity, Wonder and Approbativeness; hence, they are the leaders in the fashions of the world. They are imbued with exquisite artistic taste in dress, style and fashion.

The size, degree of activity and culture of this faculty determines the taste and appreciation for poetry in a person.

Those who possess large Ideality, Form, Color and Constructiveness are gifted with talent for painting.

Orators possess large Ideality, Sublimity, Comparison and Language, and often in connection with a strongly marked Vital Temperament.

Beecher, Ingersoll, Conkling, and Bryan illustrate this combination of organs and their emotional influence in the eloquence of oratory.

Ideality and Sublimity give scope to the imaginations, and sometimes a vapory fancy to theories and opinions.

The function of the organ of Sublimity gives an appreciation and admiration for the sublime, illimitable, vast, stupendous, boundless, terrific, wild and romantic. The abnormal manifestation of this faculty is the extravagant use of adjectives, words, and the exaggeration of ideas and opinions. This organ is from full to very large in great orators. Beecher, Ingersoll, Conkling and Bryan are splendid illustrative examples.

A person in whom Sublimity, Cautiousness, Veneration, Hope, and Wonder are large and combined with an active, excitable temperament, contemplates and lives on the hopes of the infinite and eternal future of immortality more than he does in the present mode of existence. He generally magnifies prospects until they are out of all proportion to a possibility, or a realization. His ideas, opinions and reasonings are vapory and full of superstition.



Fig. 65. Czar of Russia. A refined face

## SUBLIMITY.

This organ is situated immediately behind Ideality and in front of the organ of Cautiousness, and just above the organ of Acquisitiveness. The organ of Sublimity is large in the heads of E. Burton Holmes (Fig. 28), Roscoe Conkling (Fig. 75), and Richard Wagner (Fig. 63).

This faculty is most essential to the landscape painter. It fills him with rapturous appreciation of the grandeur and beauty of mountain scenery and views of hill and dale.

The person in whom the faculties of Sublimity, Ideality and Locality are strongly developed enjoys traveling through mountainous countries where the scenery of the mountains, gorges, and the wild, dashing cataract excites and enthuses his admiration.

A person possessed of large Sublimity and Destructiveness contemplates the rising black clouds and their lightning flashes, storms and destructive fires with great awe and admiration. This sentiment inspires the other faculties with a higher appreciation of the illimitable in space, the starry canopy of the heavens, and the infinitude of the operations of nature, and the stupendous universe as a whole.

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## IMITATION.

This organ is situated in the superior-anterior region of the head, immediately on each side of the organ of Veneration, and gives a full, round appearance to this section of the head.

The function of this organ is the manifestation of imitative talent, ability to mimic, copy and reproduce appearance. This faculty becomes active in children very early in life, who learn things by imitation; hence, it has led many philosophers to erroneously maintain that this is the primary and only means of acquiring every kind of knowledge.

This faculty is most essential in actors, dramatic authors and critics. It gives the talent for imitating the voice and gestures of men and animals, and personating character. It is essential to the painter, engraver and sculptor. Those who possess a large development of this faculty easily acquire the accent of foreign languages.

Those who possess large Imitation and Constructiveness, manifest marked aptitude in acquiring a knowledge of mechanics. Those who possess large organs of Imitation, Individuality, Eventuality, Comparison, Human Nature, Mirthfulness and Secretiveness, can make fine speakers, splendid entertainers, and good story tellers. With large Friendship and Approbativeness, delight in being leaders in the social circle and sport-making good fellows.

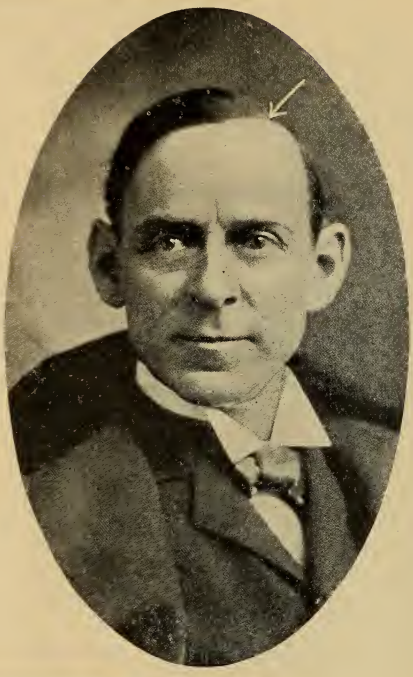
In order that the faculty of Imitation may be effective in the manifestation of its functional power, the other faculties must be adequately developed. An actor who is deficient in Mirthfulness can not imitate the late comedian, Sol Smith Russell, however strong his power of imitation; and one deficient in Tune could not imitate a Wagner, or a Patti, however great the faculty of Imitation; and one deficient in Constructiveness and Form could not succeed as a sculptor, or a painter, however great his faculty of Imitation may be developed.

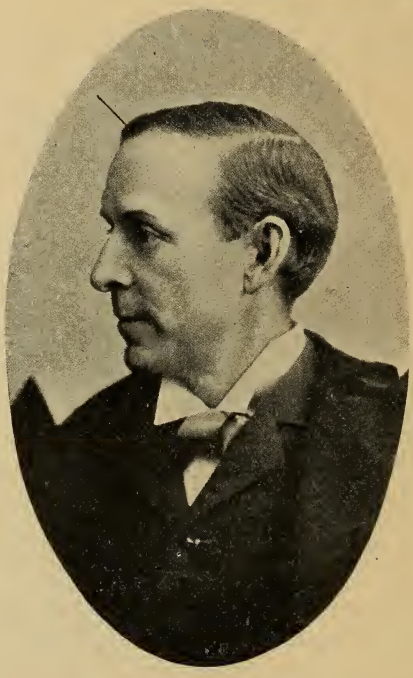
The portrait of Mr. Russell that represents the front view of his face on the following page indicates large imitation at the point of the arrow. The portrait that represents the profile indicates large Human Nature, the organ of which is located at the point of the arrow. The marked manifestation of the faculty of Imitation is beautifully and strongly illustrated in the four accompanying portraits which represent the characters in which he distinguished himself as one of the most brilliant, entertaining and popular high class comedians that ever stepped before the footlights on an American stage.

The faculty of Human Nature is most essential to a versatile actor; it enables him to intuitively read character, while the faculty of Imitation gives him the power to reproduce and personate the peculiar characteristics as he sees them manifested by others. The faculties of Self-Esteem and Secretiveness are essential to the actor. Self-Esteem gives him confidence in his ability to assume and delineate character, while Secretiveness gives him control over his feelings.









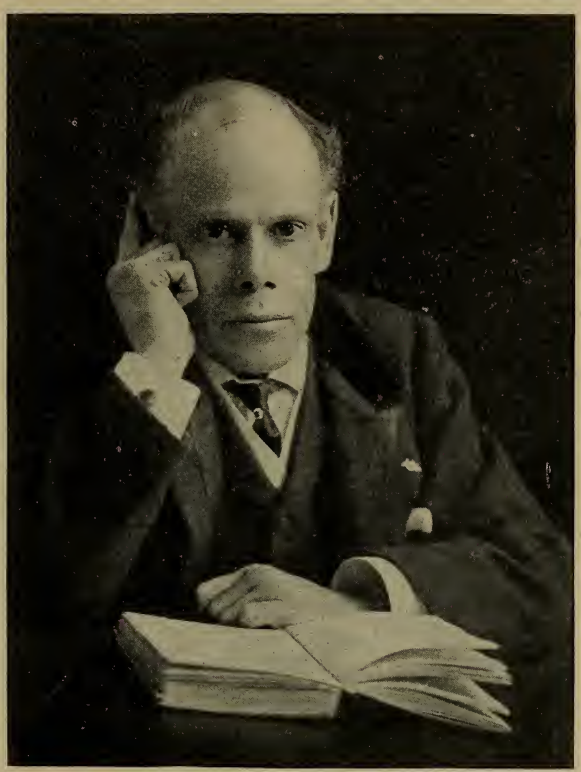




## MIRTHFULNESS.

This organ is situated immediately back from Causality, and in front of Ideality, and on a vertical line directly over the corners of the eyes where the forehead rounds off to form the top and upper side head; the width of the upper forehead indicates the size of this organ, and its power of manifestation. The organ of Mirthfulness is large in the head of Marshall P. Wilder, the humorist, whose sparkling wit and humor have convulsed with laughter the theater-goers, both in this country and on the continent of Europe, for many years. He has a large head, which is splendidly represented in the portrait of Fig. 72, and a most active Mental Temperament, with a strong infusion of the Bilious Temperament.

The function of the organ of Mirthfulness is the manifestation of wit, humor, fun and merry-making ability; when large it gives a keen intuitive perception of absurd and ridiculous situations and incongruities in the conduct of men and animals. Wit quickly perceives, comprehends and keenly appreciates the sudden termination of unexpected acts. It is the philosophical flashlight of the mind that exposes the relation of cause and effect in the absurd, incongruous and ridiculous. One who possesses large Mirthfulness and Destructiveness, delights in the use of sarcasm and satire. Voltaire knew the value of satire and invective. The late Col. Robert G. Ingersoll possessed large Mirthfulness, Comparison, Self-Esteem, Combativeness and full Destructiveness, and a magnificent intel-



Merrily yours,
Fig. 72. Marshall P. Wilder, Humorist, Mirthfulness large

lect; hence this combination of mental faculties gave him the powers of comparison, criticism, ridicule and repartee in a marked degree, which he employed in his writings and lectures with great and effective force against the differentiated creeds and dogmas of the Christian religion. The organs of Mirthfulness and Causality were large in the massive forehead of Benjamin Franklin, which he manifested in a strong degree. Mark Twain's head is wide at the point where this faculty is situated. His humor is rich and droll. The late Bill Nye possessed a strong development of this faculty. His Secretiveness was large, which tinged his humor with a drollness peculiar to Bill Nye.

I have observed many persons who would sit through a performance given by such high-class comedians as Barnaby, Russell and Raymond, whose flashes of sparkling wit were convulsing the audience with side-splitting laughter, and they would never crack a smile; but instead, with a stoical look and disgusted glance at those who gave a hearty, mirthful response to the comedian's wit, as much as to say, "What are the fools all laughing at?"; and in every instance the head was narrow and retreating at the point where the organ of Mirthfulness is situated.

On the other hand, I have observed in the heads of persons a very large development of this organ, and in connection with which I found only a moderate development of the organ of Secretiveness, hence they would giggle and laugh at the most trivial incident on the most solemn occasions. Mirthfulness is one of the faculties which differentiates man from the lower animals. There are three muscles in the face which draw the corners of the lips up, thus giving a mirthful expression to the face. One in whom this organ is small rarely sees the point in a joke or story; his facial expression is stern, cold and hard; in manner he is stiff and stoical. The lips droop at the corners, as represented in Fig. 30, who was a pessimist and chronic grumbler, and rarely ever smiled.

## THE INTELLECTUAL FACULTIES, THEIR DIVISIONS, GROUPINGS, FUNCTIONAL POWERS AND RELATIONS.

This group of Phrenological organs now to be treated is situated in the frontal, or anterior lobes of the brain. It is divided into three sub groups of organs, embracing:

First, the perceptive or observing faculties, which are situated in the lower or inferior region of the cerebrum, or forehead, immediately above the eyes. The distance from the opening of the ear to this section of the head determines the size of the perceptive organs, which are strongly and magnificently represented in the portrait of Charles Darwin at the point of the arrow, and the line drawn from the opening of the ear to that full projecting brow. This group of organs are common to man and animals.

Second, the semi-perceptive group of organs are situated in the middle section of the forehead, just above the perceptive organs, which are well developed and splendidly illustrated in the middle foreheads of Charles Darwin (Fig. 73), Carnegie (Fig. 42), and John G. Carlyle (Fig. 27).

The function of this group of faculties is the manifest power of retaining the transitory impressions of acts, events, incidents, position, geographical location of objects, and places and time when things occur; ability to measure time in music; statistical power, and time periodizing, eventualizing, and localizing instincts. This combination of faculties is common to man and animals.

Third, the reasoning organs, which are situated in the upper and third sections of the forehead, are indicated by the full, well rounded peripheral

expansion of this part of the head, and the distance from the opening of the ear to this point in the forehead, thus giving a towering perpendicular appearance to the entire forehead.

Herbert Spencer (Fig. 93) possesses a very large development of this group of organs, which he has pre-eminently manifested in his elaborate and profound phiolosphical works. Causality and Comparison are embraced in this group of organs. They are large and splendidly illustrated in the portraits of Ingersoll (Fig. 102), Bryan (Fig. 64), Holmes (Fig. 38), Bismarck (Fig. 39), McKinley (Fig. 97), Pope Leo (Fig. 55), Dr. Strong (Fig. 59), and Conkling (Fig. 73).

This group of organs distinguishes the intellectual superiority of man from the lower grades of animals in the same proportion that the towering forehead indicates the superior development of the organs.

A thorough and comprehensive knowledge of the value of the intellectual faculties can be more easily acquired by observing and studying each individual organ and its functional power and relation to each other, and to external objects, than in groups or combinations.

I shall now consider them in their individual capacities, each organ under its independent head.

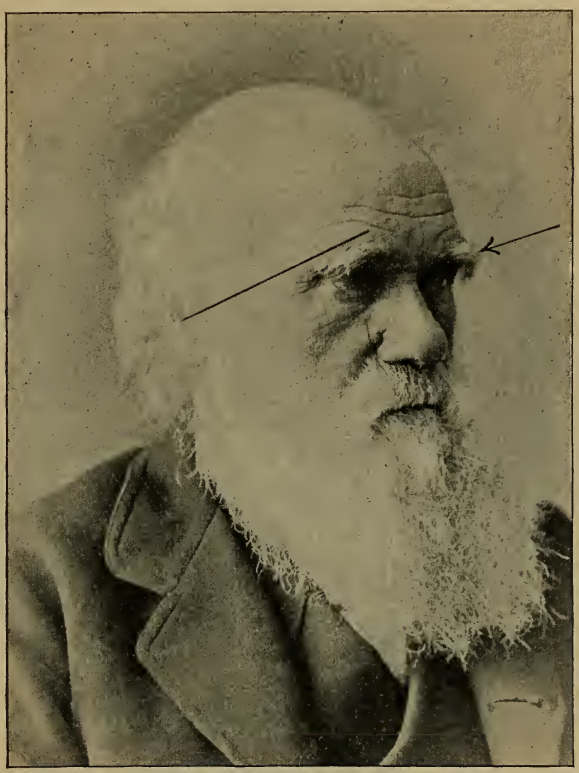


Fig. 73. Charles Darwin, Naturalist and Evolutionist.
A large head, very large preceptive and Semi-preceptive organs

## INDIVIDUALITY.

The organ of Individuality is situated a little above and immediately behind the root of the nose and between the eyebrows; which is splendidly illustrated in the lower section of that magnificent forehead that is represented in the portrait of Prof. Billroth (Fig. 74).

doorway to the objective and perceptive conscious intellect from external objects. It is the observing, peering, staring and curiosity seeing faculty. It is large and splendidly illustrated in the portraits of Charles Darwin (Fig. 71), Marshal P. Wilder (Fig. 72), J. C. Tory (Fig. 54.)

This is the faculty that gives us the class of ideas represented by nouns, such as man, horse, dog, chair, table etc., etc.



Fig. 74. Prof. Theodore Billroth. The famous Surgeon of the University of Vienna. Large preceptive, Seml-perceptive and reflective organs. A well balanced intellect

The function of the organ of Individuality gives the power of individualizing objects as they exist as entities, independently of other objects or substances. Every object in the universe is individualized by the law of differentiation; and this faculty is the first to take cognizance of this primary individuality of substance. It is the

This organ is large in the head of the American Indian, which has been strongly manifested by the keenness and accuracy of his observations in the hunting grounds, and in espying the maneuvers of his enemies.

A person who possesses large Individuality can see more in a day's travel, than one with it moderately developed

will see in a week. Those who possess a strong development of this faculty see and individualize things at a glance, and if the temperament is active, they are quick in action and work rapidly. This faculty is most essential to the naturalist, geologist, biologist, typesetter, stenographer, typewriter, telegrapher, proofreader, bank teller, or any pursuit, the success of which depends upon the speed of action, and requires quick and accurate observation.

bital plates are approximately close to the crest, and the base to the root of the nose is narrow, and the inner corners of the eyes are close together.

The function of the organ of Form is the perceptive power that takes cognizance of shape, configuration and appearances, which are the primary qualities of external objects. This faculty enables one to remember faces and see family resemblances in the countenances of persons. It is most essential

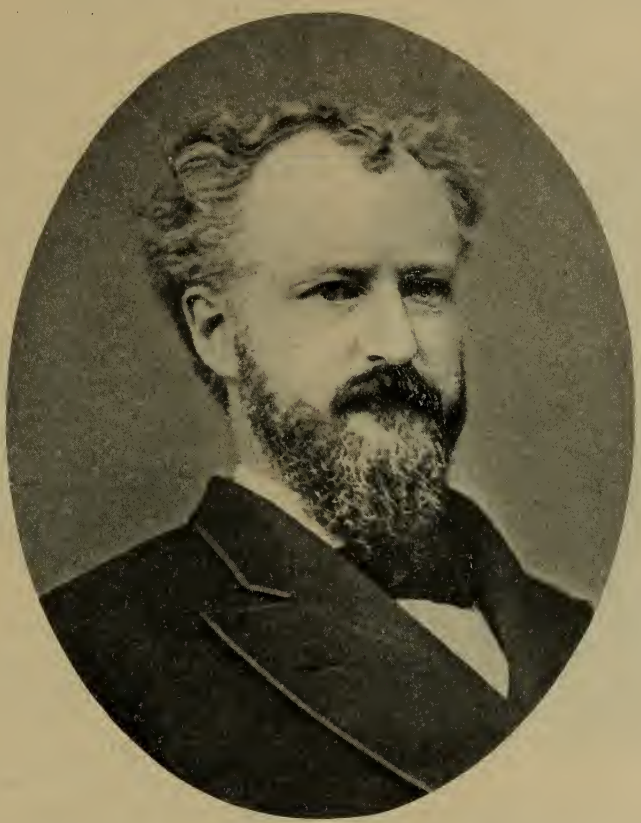


Fig. 75. Roscoe Conkling, Lawyer and Statesment. A large, magnificently formed head, built upon broad, manly shoulders

## FORM.

The organ of Form is situated on each side of the Crista Galli, inside the skull, just behind the root of the nose; when it is large there is considerable space between the orbital plate and the crest; thus giving marked width between the eyes and to the base of the root of the nose. When small, the or-

to portrait painters, photographers and artists generally.

It greatly aids the naturalist and comparative anatomists. Some men possess a remarkable memory for faces but a poor memory for names, while there are others who remember faces and names with an equal degree of clearness. I once knew a porter in a hotel whose duty it was to take care

of the hats and wraps of the guests during meal hours, and as the guests passed out of the dining room he returned their hats and wraps without making a single mistake. I observed that the width between the eyes was very marked. He informed me that he never forgot a face, or the shape of a hat.

Henry Clay possessed this faculty in a strong degree, and one of his chief characteristics was his ability to remember distinctly, for many years afterward, the face and name of every man to whom he was introduced.

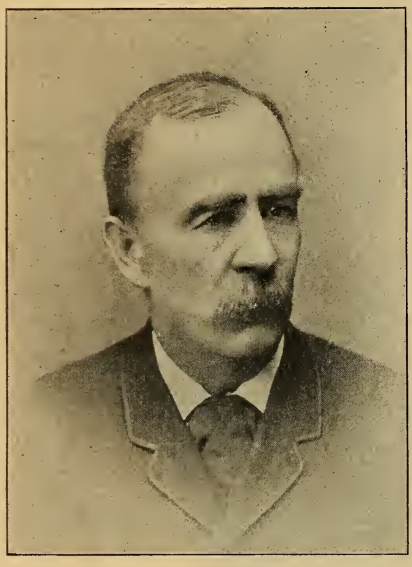


Fig. 76. Stephen Holcomb.
Form moderate, Acquisitiveness average, Moral organs large

He possessed large language, thus ability to remember words and names.

The organ of Form is very large in the Chinese head, which is indicated by the great width between their almond shaped eyes. The organs of Form and Individuality are large in their heads, which accounts in a measure for their ability to remember their language, almost every word of which is represented by a distinct character, and a knowledge of which they acquire and speak correctly and fluently.

Michael Angelo, the sculpter, and Rubens, the painter, possessed large Form and Individuality. I have examined the heads of many artists in whom I invariably found this organ large. This organ enables a person to judge of bodily and facial form. It is essential to the horseman in judging the forms and developments of the horse. It is of great value to the architect, draftsman and builder. It is one of the most important perceptive faculties, as it brings man and animals into direct contact with one of the most important primary conditions of matter.

All forms and conditions of objects and environment contributed a stimulating evolutionary influence upon the psychic development and differentiation of the primary faculties of the mind until each organ thus stimulated into active functional power is adapted to the quality and condition of the substance to which it is primarily related. The organ of Form is the concomitant of shape and configuration, the organ of Color to colors, shades and hues, etc.

## SIZE.

The Size of an object is one of its individualizing conditions. Two or more objects may vary in magnitude, but not in form, thus the faculty of Size takes cognizance and distinguishes the differences in the various sizes of objects of the same form, quality, weight and color, which cannot be confounded with the conception of configurations, and a knowledge of each may be acquired independently of the other.

The faculty of Size measures distance, proportions and space, and is an essential element in the talent for perspective.

It greatly aids and facilitates the operations of the civil engineer, mechanic, draftsman, architect, designer and builder. It estimates proportion in arts, drawing, painting and sculptor.

The organ of this faculty is situated on each side of Individuality, near the internal corners of the eyes. When the frontal sinus is large, due consideration must be given for this obstruction in estimating the size of the organ.

Careful observation and experience enable a person to determine the extent to which the frontal sinus is developed, as well as the organ. The frontal sinus was used and vigorously urged as one of the chief objections to the Science of Phrenology by the contemporary opponents of Gall, Spuizheim and Combe. Sir William Hamilton, whose meteoric metaphysical light flashed over the intellectual horizon of Europe in the early part of the nineteenth century, employed the frontal sinus as his chief objection and argument against the Science of Phrenology, which was met and most ably and completely answered by Dr. Andrew Combe.

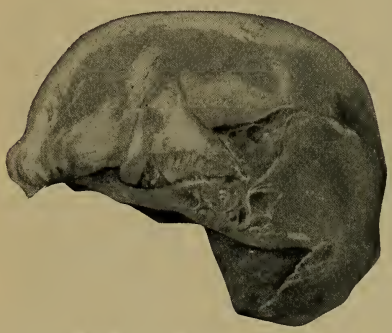


Fig. 77. The Neanderthal Skull, discovered in a cave in Neander Valley near Dusseldorf, Germany

The frontal sinus is more prominently developed in those who possess a strongly marked Motive Temperament than either of the other temperaments. It covers the organs of Individuality, Size, Weight and sometimes, when excessively developed, extends partially over the organ of Color. The sinus is indicated by the irregular projecting frontal bone immediately above the root of the nose, and is sometimes mistaken by amateur head feelers for an extraordinary development of the perceptive organs. It is another "asses' bridge over which the amateur phrenologist must pass." The frontal sinus is the result of the inner and outer tables of the skull, diverging from parallel lines just above the top of the nose and under and a little above where the eyebrows meet.

## WEIGHT.

The organ of Weight lies externally from that of Size, behind the superciliary ridge, outward one-third of the distance from the root of the nose, along the eyebrows.

The function of the organ of Weight is the intuitive perception and cognizance of the laws of gravity, motion,



Fig. 78. Nichols, The Champion Hammer Thrower of Canada. Large Size and Weight, Moderate Causality. Graet physical power and endurance

poise, equilibrium and balancing forces, etc. This faculty aids and facilitates bodily motion in walking, dancing, riding, rope walking, skating, juggling, marksmanship and muscular self-control. A person who possesses large Weight, Self-Esteem, Approbativeness, Ideality and Agreeableness, is graceful in bearing, manners and imbued with a charming personality. I have examined the heads of many persons in whom this combination of faculties was small or moderate, and they were as

awkward, clumsy and ungainly in manner as the organs that manifest this combination of faculties were deficient in their heads.

Those who possess large Weight, Size, Form and Constructiveness can apply mechanical principles with marked facility and aptitude. They readily become skillful and handy in the use of tools, can judge accurately of perpendicular lines and levels, can readily detect by the eye the mirror or picture that is out of plumb on the wall; and if Order is large, are annoyed at whatever is out of balance or place. The organs of Weight, Firmness, Constructiveness and Destructiveness give poise and skill to the surgeon's hand. Professor Billroth's portrait (Fig. 74) furnishes a splendid illustration of this combination of faculties.

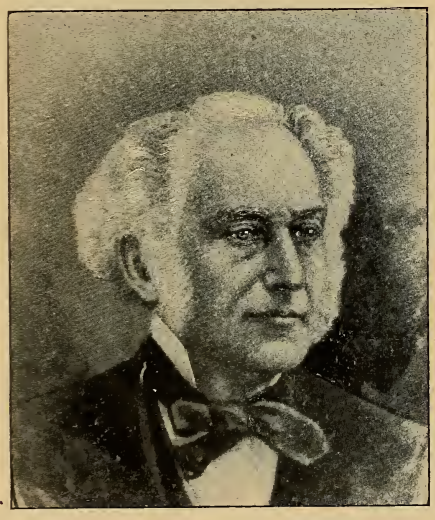


Fig. 76. Dr. Benjamin Rush.
Color and order large. A well balanced temperament.
A refined face

The organ of Weight was large in the perceptive region of Dixon's head, as is splendidly illustrated in his portrait (Fig. 31), which he demonstrated by becoming the champion rope walker of Canada.

This organ is most essential to the grocery merchant in estimating the proper quantity of tea, coffee, butter, cheese, sugar and flour, etc., for the number of pounds called for by the customer. It aids the stock dealer in estimating the weight of animals. I have known men in whom the organs of Weight, Form and Size were very large and they could estimate the weight of an object almost with the accuracy of scales. This group of organs is most essential to the stone mason and bricklayer. It is strongly marked in the ape tribe, which they manifest in leaping from limb to limb and balancing themselves at pleasure. This faculty is manifested in every motion of the body of man and of animals.

## COLOR.

The organ of Color is situated in the middle of the superciliary ridge at the highest point of the arch of the eyebrow; when it is large the projecting eyebrows are distinctly and highly arched.

The function of this organ is the discriminating perception, appreciation and recollection of colors, shades, hues and tints, which are so richly interspersed throughout nature.

This faculty is most important to the portrait, landscape and china painters, sign painters, decorators and florists. It is also highly essential to the paint manufacturer.

I have examined the heads of many clever artists who exhibited marked delicacy of taste in blending colors and shading in their paintings, and without a single exception the organ of Color was from large to very large.

I examined the head of a gentleman in a southern city in 1884 in whom I found the organ of Color deficient. After making the observation with comments upon his inability to appreciate and discriminate readily the various shades and tints in colors, he informed me that he could not discriminate the difference between green and blue, or pink and red, or any but solid colors. I have observed in those who are passionately fond of flowers that the organ of Color was large. Most ridiculous and striking exhibitions of

Color, as applied by the hand of the unskilled artist, can be observed on the cheeks of the gentler sex upon any fine day, as they promenade the avenues of our large cities.

Persons who possess a coarse, unrefined temperament, small or moderate Ideality, and a narrow, contracted intellect, large Color and Approbativeness, often make a vulgar display of bad taste in the selection of strong, bright, discordant colors, with which they ornament themselves for public occasions.

To those who possess a strong development of Color, a fine temperament and Ideality, beautiful flowers and paintings are a great source of pleasure and delight.



Fig. 81.
Order Small.
Small head, coarse temperament, mental power weak

## ORDER.

System, Arrangement, and Method are the first laws of nature.

The organ of Order is situated at the angle of the lower forehead at each end of the superciliary ridge. When large it pushes the head out into Squareness at the external end of the eyebrows. On the other hand, when it is small the head rounds off rapidly at this point, showing a deficiency in the development of the organ.

The name of the organ of Order defines its own function which is to give a desire for the systematic arrangement and classification of physical objects, generalizing and methodizing and systematizing facts, data and ideas in science and philosophy. Those who possess large Order are most particular in the arrangement of their personal effects, and sometimes slaves to the love of order—distressed and greatly annoyed at disorder and confusion, and highly delighted when everything is systematically arranged.

Persons in whom Order, Ideality, Locality and a fine temperament are strongly developed are generally old-maidish in manners and habits; thus



Fig. 82.
A small head, very low temperament, quality of fiber coarse

hard to please; and if Combativeness is large make life miserable for themselves and those about them. Persons in whom this combination of organs is small are careless, slovenly and disgustingly repulsive in their habits, manners and personal appearance.

Navigators and travelers describe the Esquimaux race as most slovenly and filthy in their habits. I have personally examined many of their heads and this organ without a single exception was deficient.

Dr. Spurzheim mentions an idiot at Paris in whom Order was very large, who could not bear to see a chair or piece of furniture out of place; and another one at Edinburgh who would never go near her brother's room on account of his habits of disorder.

Order is a time saving faculty. Many persons loose more time looking for things they carelessly misplaced when they last used them than it would require to put them in their proper place. I have examined the heads of many persons in whom the organ of Order was large, and described them as being able to go in the dark and lay their hands on any article in their possession that they might desire, and they readily corroborated my description of this trait.

The cultivation of this organ should begin very early in a child. If the organ is deficient in the mother the cultivation of the faculty in the child will surely be neglected and he will be permitted to grow up and develop into a slattern.

The mother should thoroughly instruct her children in the orderly and systematic arrangement of every thing they handle. Teach them the importance of having a place for everything and everything in its place.

### CALCULATION.

This organ is situated a little below the point of the angular process of the frontal bone, and about an inch back and a little above the corners of the eyes. It is large and splendidly illustrated in the marked width of Mr. Carnegie's head, just under the star (Fig. 42), moderate in Fig. 55, and large in Mr. Hanna (Fig. 82).



Fig. 82.
Hon. Mark Hanna. Financier and Politician, A splendidlly balanced head and temperament

This is one of the most difficult organs for the amateur phrenologist to observe in the intellectual group, but close observation and practical experience will ultimately enable him to correctly estimate the size of the organ.

The function of this organ is the perception and comprehension of the numerical value and relation of units.

Arithmetic and Algebra are dependent on this organ, but Geometry and Trigonometry and the higher mathematics generally depend largely upon other faculties, such as Form, Size, Weight, Comparison and Causality.

In 1900, at Ypsilanti, Michigan, in the presence of a number of his classmates, I examined the head of a young man in whom I observed an extraordinary development of the organ of Calculation. I told him that with very little effort he could easily stand at the head of the class in Arithmetic, Algebra and the higher branches of Mathematics. My observation was readily corroborated by his fellow-students and himself.

The same afternoon I examined the head of a young lady who was a student at the State Normal School, in whom I found the organ small. I observed that it was with great effort and difficulty that she acquired even a knowledge of the simplest arithmetical problems; but she possessed large Individuality, Eventuality, Location, Comparison and Language; thus could easily learn history, geography and the literary branches. She at once assured me that my descriptive analysis of her intellectual qualities was correct to the letter.

The calipers with which I measured the width of the heads of the young man and woman just referred to revealed a difference of one inch in favor of the young man at the point where the organ is situated.

In 1901 I examined the head of a young man in Ann Arbor, Mich., who was a student in the University, in whom I observed a large development of the organs of Calculation, Constructiveness, Form, Size and a full development of the reasoning organs. I described his talents for Mathematics and Construction as being strong and most admirably adapted to any of the branches of building or engineering. He informed me that he was then taking a course in the engineering department of the University, and that his talents were evidently inherited from his ancestors, who had, to his knowledge, been mechanics and engineers as far back as three generations.

These examples are only illustrative of hundreds of similar cases that have come under my observation during the past twenty years.

Mr. Combe in treating this organ in his "Lectures on Phrenology," page 246, has this to say of his own faculty of Calculation:

"I can speak on this subject the more decidedly, from being myself very deficient in this faculty, and notwithstanding my exertions to cultivate it, Arithmetic has always been to me a profound mystery, and to master the multiplication table, an insurmountable task. I could not now tell you how many eight times nine are without going to work circuitously and reckoning by means of the tens. Yet for seven years I studied Arithmetic. This deficiency has been the occasion of much trouble to me. I could understand everything relating to accounts, but had always to employ clerks to perform calculations. This faculty in me is, in fact, idiotic, and the organ is very small. Were my other powers in like condition, I should be totally unfit for the ordinary business of life."

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## THE SEMI-PERCEPTIVE FACULTIES AND THEIR RELATION TO OTHER FACULTIES.

### LOCALITY.

The first of this group of intellectual organs to be considered is the organ of Locality, the function of which is to perceive and remember the appearonce of places where objects are located. It is the traveler's guide which enables him to remember roads, by-paths, landmarks and places in which he has been before. It aids the stranger to remember the location of streets, buildings and points of interest when he is in a strange city. It is most essential to the civil or mining engineer. It is trans-

cendently important to the explorer. It is of great value to the lawyer in facilitating his memory of law cases and points recorded in reports and law books.

The organ of Location is situated on each side of Individuality and extends obliquely upward and externally from Eventuality almost to the middle of the forehead. When large the head is fully rounded out at this point. It is large and strongly manifested by many species of animals. Some dogs give splendid exhibitions of the power of this faculty. It is large in the head of the American Indian.

This organ is splendidly illustrated in the portraits of Carlisle (Fig. 26), E. Burton Holmes (Fig. 28) and Charles Darwin (Fig. 73).

I examined the head of the Hon. P. Wat Harden of Kentucky, in 1888, in whom I found this organ extraordinarily large. After giving a full description of his ability to locate any object, place or chapter and paragraph in a book he had once read, he fully corroborated my observation, and informed me that his neighbor attorneys frequently appealed to him for assistance in finding where some law case was recorded in which they were interested, and to which he would instantly refer them to book, chapter and paragraph.

I have had many similar cases come under my observation. The most striking development and manifestation of this organ that ever came under my observation was in a clergyman who was born blind. He learned in infancy, when crawling around on the floor, to remember the location of each piece of furniture, thus persistently cultivating the faculty under the pressure of the greatest possible necessity from such an early period up to manhood, that it increased the size and functional power of the organ until he could travel at pleasure wherever he desired without even the assistance of a cane.

The faculty of Locality has been the subject of much comment, theorizing and speculation, by scientist and psychologist. Mr. Darwin said:

"There must be an organ in the brain that gives the instinct for location." If he had consulted Gall's, Spurzheim's, and Combe's works they would have given him ample evidence of the location of the brain center, or organ of the instinctive perception of location.

Mr. Darwin doubtless was guilty of the same omission in regard to phrenology as the late Professor Huxley, who gave his views on the subject to his personal friend, Alfred Russell Wallace, in one of their friendly scientific talks, which I quote from Mr. Wallace's "Wonderful Century," page 182:

"Even so eminent a physiologist and so careful a thinker as the late Professor Huxley, when I once asked him *why* he did not accept phrenology as a science, replied at once: 'Because, owing to the varying thickness of the skull, the form of the outside does not correspond to that of the brain itself, and therefore the comparative development of different parts of the brain cannot be determined by the form of the skull.' To this I replied that the thickness of the skull varied at most a few *tenths* of an inch, whereas the variations in the diameters varied by whole *inches,* so that the size and proportions of the head, as measured or estimated by phrenologists, were very slightly affected by the different thicknesses of the skull, which, besides had been carefully studied by phrenologists as dependent on temperament, age, etc., and could in many cases be estimated. He admitted the correctness of this statement and had really no other objection to make except by saying that he always understood it had been rejected after full examination (which it certainly had not been), and to ask, if it were true, why was it not taught by any man of scientific reputation."

Professor Huxley furnished the answer for himself—and that class of scientific men who reject phrenology as a science, when he said: "He always understood it had been rejected after full examination. The majority of modern scientific men like Professor Huxley, have never taken time to examine the facts upon which phrenology

is founded, but flippantly pass it by, because some other distinguished professor who knows as little of the science as himself says: "He thought it had been rejected after full examination." Professor Huxley should have examined the subject for himself, and not depended on those who were as deficient as himself in the knowledge of a subject so transcendently important to the intellectual and moral evolution of the human race.

This faculty sustains a very similar relation to the faculty of Individuality that the verb does to the noun. Individuality observes objects as they exist in still life; Eventuality takes cognizance of objects in motion, thus it is the verb faculty of the mind. The horse runs, thus runs is an event which Eventuality remembers. The horse ran somewhere, thus the faculty of Locality remembers the place.

This faculty is most essential to the historian, editor, teacher, lawyer, poli-



Fig. 83.
Eventuality Large, A splendid memory of events



Fig. 84.
Eventuality Moderate, poor memory of events

## EVENTUALITY.

The organ of Eventuality is situated in the middle of the forehead; therefore one of the easiest of the intellectual organs to locate. It is splendidly illustrated in the full, well rounded development at this point in the portrait of Fig. 83, and only moderately developed in the portrait of Fig. 84; thus the contrast is most sriking in the degrees of development of the organ in the two heads.

The function of the organ of Eventuality is to perceive and remember events, news, circumstances, facts, transitory incidents, what has been heard, or seen, or known, and the constantly changing conditions of things and occurrences, scientific and historical.

tician, clergyman, physician and lecturer. It greatly aids the editor's memory in the accumulation of facts and current events. The three organs embraced in the Semi-perceptive Group are highly essential to and greatly aid and facilitate the lawyer's memory of the testimony, events and incidents connected with his cases and law business generally. The clergyman requires a strong development of this group of organs to give him a clear memory of the events in Biblical and secular history, and facilitates his descriptive powers. It is well illustrated in the portrait of E. Burton Holmes (Fig. 36) and Dr. Strong (Fig. 59).

This combination of faculties is most important to the statesman, orator and politician. It is essential to and greatly aids the banker and business man.

I have observed in many persons large Eventuality, moderate or small Locality and Time, thus they could remember events with marked clearness, but could not remember places or dates. I have observed in many others large Eventuality and Locality with Time small, they could clearly remember events and places, but possessed a poor memory for dates.



Fig. 85.
John Philip Sousa.
The Great Band Master. Organ of tune large

Those who possess large Eventuality, Locality, Time, Individuality, Form, Size and Language are able to give clear, vivid and graphic descriptions of objects. Sheridan evidently possessed this combination of faculties in a strong degree, the power of which is splendidly illustrated in his description of a woman and her husband. He says:

"Her fat arms are strangled with bracelets, which belt them like corded brawn. You wish to draw her out as you would an opera glass. A long, lean man, with all his arms rambling; no way to reduce him to compass unless you double him up like a pocket-rule. With his arms spread, he'd lie on the bed of Ware like a cross on a Good Friday bun. If he stands cross-legged, he looks like a caduceust, and put him in a fencing attitude, you would take him for a cheveaux-de-frise. To make any use of him, it must be as a spontoon or a fishing-rod. When his wife's by, he follows like a note of admiration. See them together, one is a mass, the other all hulk; she's a dome, and he's built like a glass house. When they part you wonder to see the steeple separate from the chancel, and were they to embrace, he must hang round her neck like a skein of thread on a lace-maker's bolster. To sing her praise, you should choose a rondeau, and to celebrate him, you must choose all Alexandrines."

## TIME.

The organ of Time is situated laterally in the middle section of the head, externally from the upper part of Locality and the lower section of Eventuality, and above Order and Calculation at the point of the arrows in the portraits of John Philap Sousa (Fig. 85), and Floto (Fig. 88), who possess a strong development of this organ, as is splendidly illustrated in the full, rounded peripheral expansion in this region of their heads.

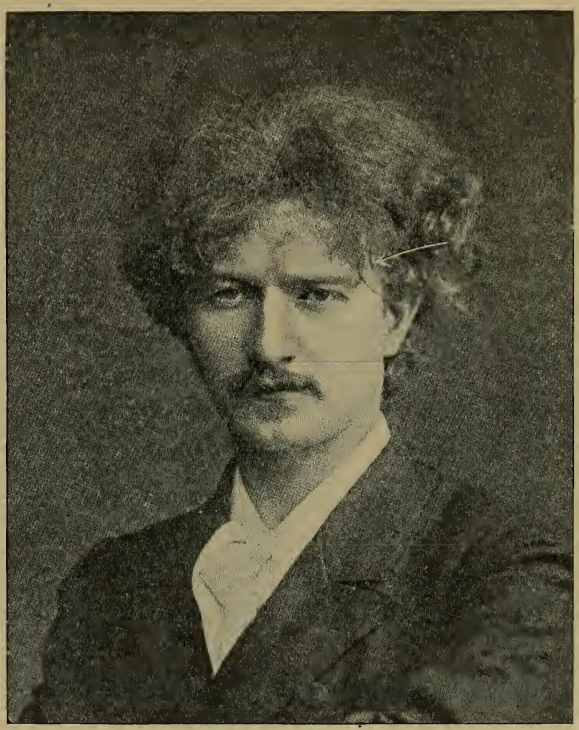


Fig. 86.
J. J. Paderewski. Time and Tune large.

The function of the organ of Time is to perceive, measure and register in the mind the duration of time in the succession of events. It is the cronological, statistical, periodizing, time-keeping faculty.

It is a most essential element in music, as it measures the duration of tones. This faculty varies in degrees of development in musicians; thus it is the occasion of much criticism among them upon one another's conception of time in music. This is especially the case with music teachers. A clear perception of the measured cadence in music is a great source of pleasure in dancing.

It gives the business man a clear conception of the value of time and the importance of punctuality in the execution of his plans. It is important to the railroad conductor and engineer.

Persons who possess large Time, Order, Self-Esteem, Acquisitiveness and Combativeness are prompt to the minute in filling business engagements. If Alimentiveness is large, they are prompt at meal time; if Veneration is large, they are prompt at church, prayer meeting and Sunday school.

It is highly essential to the statistician, editors of review and financial magazines.

Lawyers who possess large Time, Locality, Eventuality, Individuality and Comparison are very critical and

exact in the examination and development of the testimony of a witness to the full limit of his knowledge, as to when and where a given event occurred. This group of organs is common to man and animals.

## TUNE.

The faculty of Tune sustains the same relation to the ear that color does to the eye. It apprehends and appreciates sounds, and is agreeably or disagreeably affected by them, thus it is distinctly the musical faculty, but does not wholly determine the different grades of music, as it is subject to the influence of the impulses of the propensities and sentiments. Those who possess large Tune, Time, Amativeness and a coarse temperament enjoy discoursing love songs, and music strongly tinged with the animated spirit of licentiousness. One possessed of large Tune, Time, Ideality, Sublimity and a large head and fine temperament, the development and type of which is magnificently illustrated in the portrait of Richard Wagner (Fig. 63), discourses and appreciates classical music in its highest grades of perfection.

The organ of Tune is situated in the lower lateral part of the forehead, under, and on each side of the temporal ridge, just under Mirthfulness and the anterior part of Ideality, and immediately in front of Constructiveness at the point of the arrow in the portraits of Paderewski (Fig. 86) and Grieg (Fig. 92). Observe the marked width of the heads at this point in the portraits of Floto (Fig. 88), Mozart (Fig. 87), Schubert (Fig. 90) and Hummel (Fig. 91).

I have never observed a person whose head was narrow through the region of Tune that was able to execute music, even to a mediocre degree.

I delineated the character of a young lady in the presence of her mother in Detroit, Mich., in whom I discovered the faculty of Tune was very weak, as indicated by the narrowness of her head in the region of the organ. I observed that her musical talent was not strong enough to justify its cultivation, and that it would be a waste of time and money to attempt such a course; but as she possessed large Ideality, Form, Color and full Constructiveness that she could succeed in drawing and painting. Her mother looked at her, and said, "Isn't that strange; this gentleman has discovered in five minutes by an examination of your head what it has taken us seven years to learn." The daughter, turning to me, said: "I took music for seven years and failed and gave it up. I then took up painting and drawing, in which I am succeeding and with which I am delighted." Unlike music, which was more of a drudge than a pleasure."

If mothers and daughters would consult phrenology and learn that it would teach them their talents in music and art, they could save an immense amount of time, energy and money. Music is a talent, a gift with which perfection comes with culture.

## LANGUAGE.

The organ of Language is situated in the posterior part of the anterior lobe of the brain, in the third convolution upon the posterior part of the superior orbiter plate. It pushes the eyes forward and downward, according to its development. When large it gives marked prominence to the eyes and under eyelids. A large development of this organ is splendidly illustrated in the portraits of Henry Ward Beecher (Fig. 93), and Wendell Phillips (Fig. 94), Robert G. Ingersoll (Fig. 102). William Jennings Bryan (Fig. 64). These gifted orators are a few of the many witnesses whose command of the language proclaimed as eloquently the truth of Dr. Gall's localization of

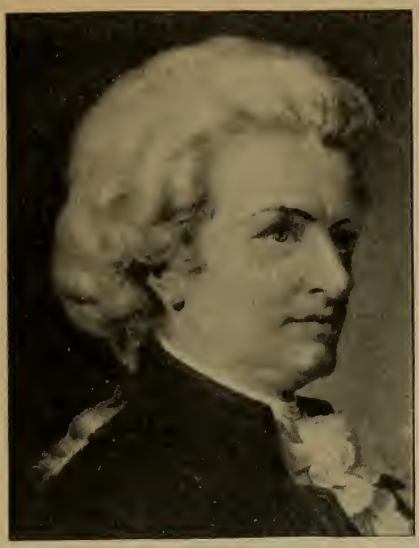


Fig. 87. Mozart



Fig. 90 Schubert

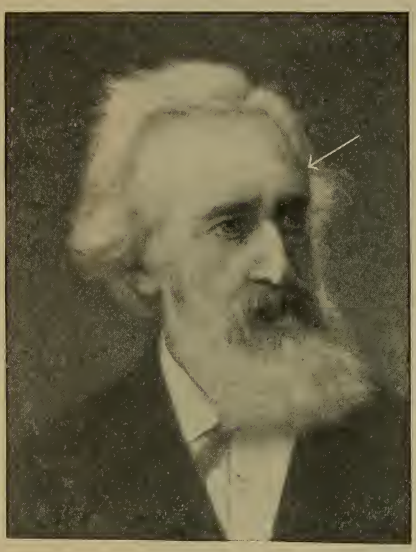


Fig. 88. Floto



Fig. 91. Hummel

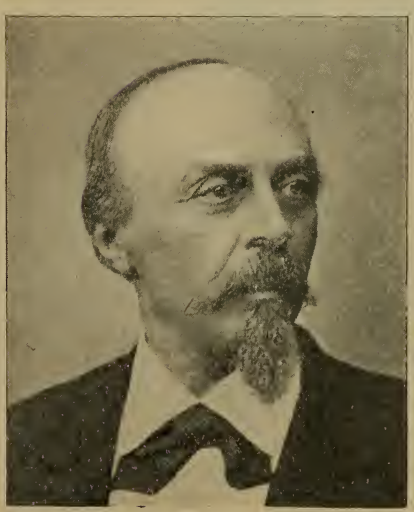


Fig. 89. Von Bulow



Fig. 92 Grieg

the organ of Articulate Speech as they eloquently portrayed its functional power.

When the organ is small the eyes are set back deep in their sockets, thus giving them a sunken appearance. It is only moderately developed in Fig. 76. Observe the difference in his deeply set eyes in comparison with the bulging prominence of Beecher's (Fig. 93).

The function of the organ of Language is the power of articulate speech, spoken or written, memory of words, signs and the communicating faculty It enables us to impart the knowledge acquired by the intellectual faculties, and gives expression to our passions, feelings, impulses and sentiments.

Articulate language greatly facilitates the evolution of the higher faculties of the human mind. The marvelous speed of rapid inter-communication enjoyed, now as never before, by the civilized races, facilitated by steam and electricity, mark an epoch in the rapid evolutionary advance of a universal education, and culture of the higher intellectual and moral faculties with a distinction not enjoyed by preceding generations.

The organ of Language was Dr. Gall's first phrenological discovery. It led him to the conclusion that if the power of speech depended upon a certain part of the brain, that it was possible for other primary faculties of the mind to be connected with certain parts of the brain; hence, his subsequent observations and experiments confirmed his early convictions, and the establishment of the phrenological system of mental science.

The organ of Language, or "speech center," as the modern physiologists see proper to call it, has been the subject of much interest among physiologists

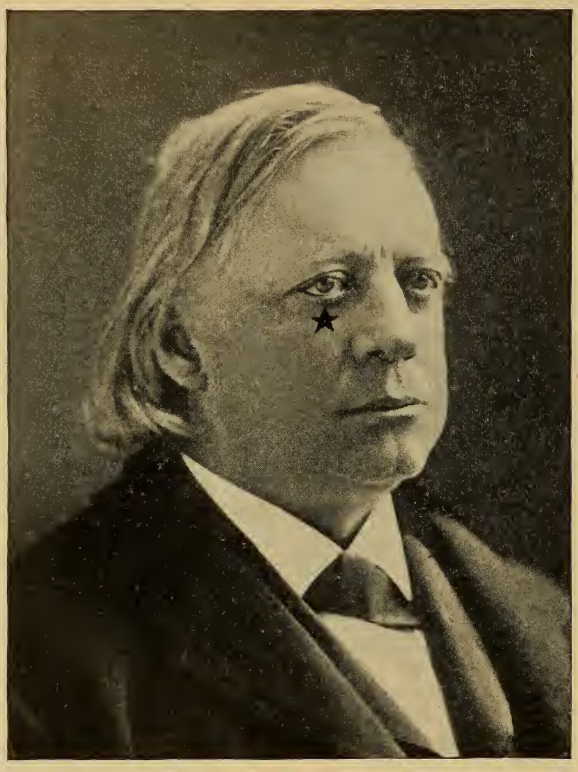


Fig. 93.
Henry Ward Beecher. Language large.

in the latter half of the century just closed.

The discovery of the speech center has been credited to M. Broca by the modern physiologists, in place of Dr. Gall, who originally discovered the organ, and to whom the credit of its discovery legitimately belongs. Gall discovered the organ of Language more than sixty years before M. Broca rediscovered it in 1861. This, however, is only another characteristic blunder of the medical men who make medical history.

fore the Royal College of Physicians, June, 1890, Dr. Ferrier says (p. 15 of his published report):

*"The connection between Aphemio, or Aphasia, and lesion, more particularly, viz., the base of the third frontal convolution, was first pointed out by Broca* (1861). *Broca's observations have since been amply confirmed by clinical and pathological research, and further elucidated by physiological experiment."*

This is the story that is now told to the medical student by all his lecturing

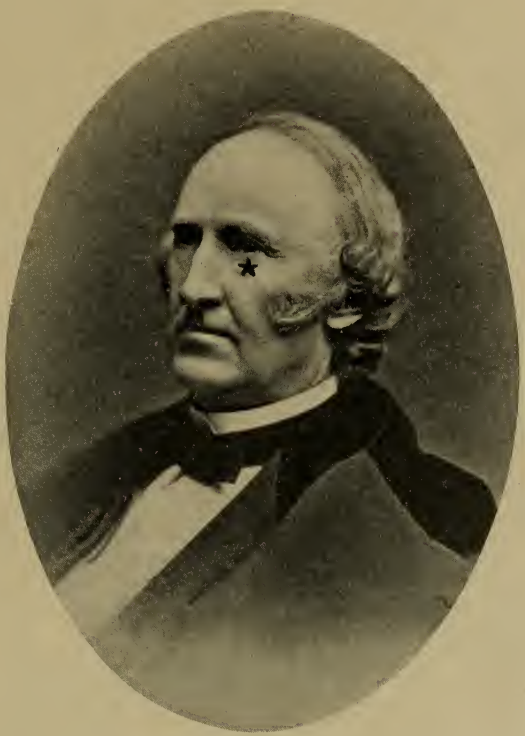


Fig. 94.
Wendell Phillips, the Silver Tongued Orator. Language large

The late Prof. William Matieu Williams gives a full history of Dr. Gall's discovery and M. Broca's rediscovery of the organ of Language in a recent work entitled "Vindication of Phrenology," from which I quote the following extracts:

LANGUAGE—APHASIA.

In his first Croonian lecture on "Cerebral Localization," delivered be-

teachers, and in all his modern text books and I presume that these gentlemen believe that they are telling the truth.

Dr. Bateman commences his elaborate work of 420 pages on "Aphasia, or Loss of Speech, and the Localization of the Faculty of Articulate Language," in the following language:

"The *ne plus ultra* of pathological topography, however, was reserved to M. Broca, who originally defined the seat of lesion to be in the posterior part of the third frontal convolution of the left hemisphere.

Dr. Ferrier tells us (Functions of the Brain; 2nd edition, p. 444) that:

The cause of this affliction (Aphasia was shown by Broca, and his observations have been confirmed by thousands of other cases, to be associated with diseases in the region of the posterior extremity of the third left frontal convolution, where it abuts on the fissure of Sylvius, and overlaps the Island of Reil; a region which I have shown corresponds with the situation of the motor centers of articulation in the monkey.

Ferrier says in a foot note: "I do not consider it necessary in the present state of clinical medicine and pathology to enter at length into cases and arguments in favor of the definite location of the lesion causing Aphasia (or the loss of the faculty of speech). I take it as established beyond all possibility of doubt."

W. Mattieu Williams in his recent elaborate work, "Vindication of Phrenology," says: "So completely has this become accepted and established as one of the irremovable landmarks of scientific history, that most of my readers will probably regard me as a hopeless paradoxer, an incurable crank, laboring under some extravagant delusion, when I distinctly assert that all these high authorities are guilty of gross and shameful blundering in thus attributing this discovery to Broca in 1861, and then I further assert that this so-called 'Broca's convolution and its neighborhood,' as described in the above quotations from these high authorities, is the same region as that in which Gall located the faculty of articulate language and the seat of Aphasia more than sixty years before the discovery was repeated by Broca."

## THE REFLECTIVE OR REASONING ORGANS; THEIR FUNCTIONAL POWERS AND RECIPROCAL RELATION AND INFLUENCE WITH THE OTHER FACULTIES OF THE MIND.

This, the third and last group of the intellectual organs to be considered in their individual capacities, distinguishes man's intellectual superiority and individuality more clearly from the lower animals than the perceptive and semi-perceptive organs combined. They constitute what are called the powers of reason, which are the highest efforts of the human mind to apprehend causation, compare and analyze the relation of causes and abstract principles.

### CAUSALITY.

The organ of Causality is situated in the upper forehead on each side of the organ of Comparison, in front of Mirthfulness, and just above the organs of Locality and Time.

When the organs of Causality and Comparison are large, the forehead rises high, with a full, well rounded peripheral expansion, and a wall-like appearance. This group of organs is large and splendidly illustrated in the portraits of Herbert Spencer (Fig. 95), Richard Wagner (Fig. 63), Bismarck (Fig. 39), Robert G. Ingersoll (Fig. 102), William McKinley (Fig. 97), Bishop Strong (Fig. 59), Pope Leo (Fig. 55), William Jennings Bryan (Fig. 64), and Judge Murphy (Fig. 25).

If this group of organs is moderate or small the forehead rapidly recedes from the perceptive organs. Observe the retreating forehead in Figs. 58-59. Observe the striking difference in the distance from the opening of the ear to the upper forehead in comparison with Spencer, Darwin, Ingersoll, Wagner and Bismarck. The narrow, contracted foreheads of the Gorilla (Fig. 96) and Chimpanzee (Fig. 98) clearly indicate the strength of their intellectual endowments. Their reasoning and moral organs are only developed in a rudimentary form, the power of which is

manifested too imperfectly to be classed with the reasoning faculties of man.

The dog or ape reasons in his way to a limited degree. Thus, the higher grades of cultivated animals manifest in their actions some of the ingredients of reason, which entitle them to the rudimentary powers of the reasoning faculties.

the tail and the head from the body part to which the wings were attached. He then took the body part in his jaws and rose about two feet from the ground; but a gentle breeze wafting the wing of the fly, turned him around in the air, and he settled again with his prey upon the gravel. I then distinctly observed him cut off with his mouth

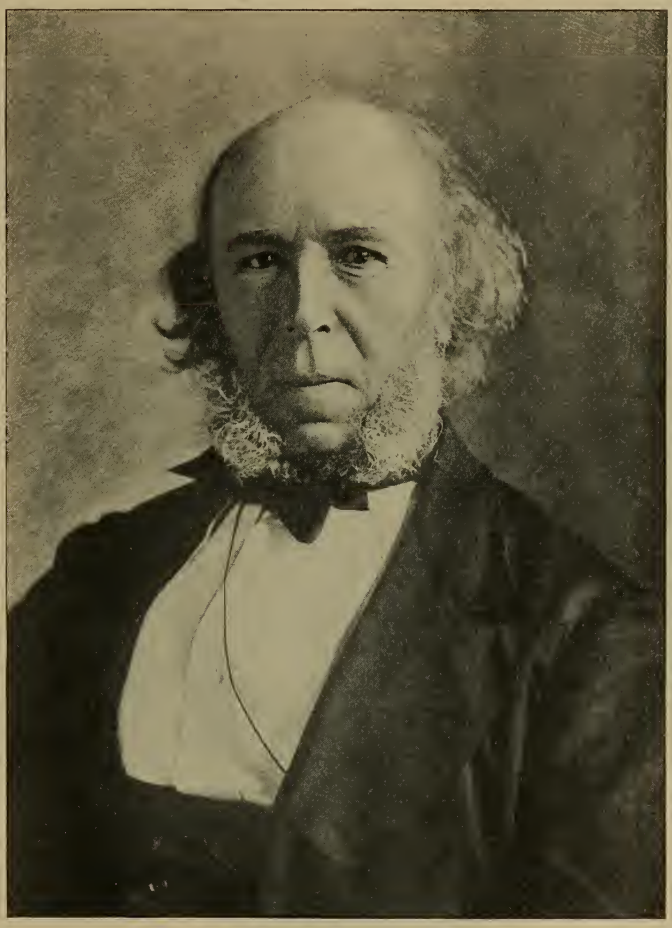


Fig. 95.
Herbert Spencer, Philosopher. A Large, Magnificent Brain

Many species of insects exhibit a high order of intelligence, and often apparent reason. Mr. Darwin gives his observation of a wasp, in which the evidence of reason seemed clear to him. He says:

"A wasp on a gravel walk had caught a fly nearly as large as itself. Kneeling on the ground, I observel him separate

first one of the wings and then the other, after which he flew away with it unmolested with the wind."

Professor Haeckel claims that the different species of animals possess the powers of reason within the limits of their graduated development. He says:

"The higher vertebrate (especially those mammals which are most nearly

related to man) have just as good a title to "reason" as man himself, and within the limits of the animal world there is the same gradual development of reason as in the case of humanity. The difference between the reason of a Goethe, a Kant, a Lamark, or a Darwin and that of the lowest savage, a Veddah, an Akka, a native of Australia, or a Patagonian, is much greater than the graduated difference between the reason of the latter and that of the most

data; he becomes a theorist, a dreamer, thus leading him into the realm of the purely speculative.

When the organ is small in a person, his reasoning powers are correspondingly limited. He accepts facts and data as they are without reflection, and exhibits an indifferent interest to the subject in which the elements of reason and the principles of logic are involved.

The reasoning faculties often aid unscrupulous persons in justifying dis-



Fig. 96.
Gorilla, A savage head and face, strong Motive Temperament

"rational" mammals, the anthropoid apes, or even the papiomorpha, the dog or the elephant." Haeckel's Riddle of the Universe, page 125.

This is the faculty that gives man a desire to look for causes, motives and to trace out the reason why. When very large and active, and the perceptive organs moderate or average, he often reasons without the support of facts or

honest acts. The religious fanatic endeavors to show by his his peculiar system of reasoning that his theology and creed are the only ones that are strictly in harmony with the Bible, and that all other creeds are false and misleading. When the reasoning faculties are excessively developed they sometimes lead to self-delusion, when they wander from a

direct relation to facts and substantial data, which is the source of pure reason.

Persons in whom the reasoning organs are small cannot appreciate circumstantial evidence. Ideas and abstract principles do not elicit their attention.

Causality and Constructiveness are the high lights of the human mind. Each epoch that has marked the evolution of civilization, not enjoyed by the lower order of animals is measured by the productive resources of Causality and Constructiveness. This combination of faculties gives inventive genius to the human mind, which is magnificently illustrated in the portrait of Thomas A. Edison (Fig. 62).

COMPARISON.

The organ of Comparison is located in the middle of the upper part of the forehead on the median line just above Eventuality and below the organ of Human Nature. When large it gives a sharply marked prominence to this region of the forehead; on the other hand, when small, the forehead recedes and gives a flat appearance at this point. It is very prominently developed in the heads of Thomas B. Reed (Fig. 26), Robert G. Ingersoll (Fig. 102), Henry Ward Beecher (Fig. 93), Sir Wilfred S. Laurier (Fig. 100) and William Jennings Bryan (Fig. 64).

The function of this organ is to compare differences, identities, resemblances, and dissimilarities of objects,



Fig. 97.
William H. McKinley,
A well formed head, the distance from the opening of the ears to that towering forehead is very marked

principles, and the illustrator of thought and ideas. It perceives and apprehends analogies, and draws inferences by inductive reasoning. When large in a person, he possesses the power of criticism, analysis, and of readily appreciating the value of metaphors and figures of speech. It is a potential factor in ridicule and striking illustrations. It is most essential to the lawyer in comparing law cases and evidence, and aids him in argument.

Form, configuration; Calculation, numbers; Size, magnitude; Weight, weights, etc.

The faculty of Comparison gives an accelerating influence and brilliancy to the mind. Persons who possess large Comparison, Causality, Mirthfulness, Combativeness, Individuality and an active, volatile temperament, are quick in original thought, wit and humor. This combination of faculties is largely developed in the Irish people.

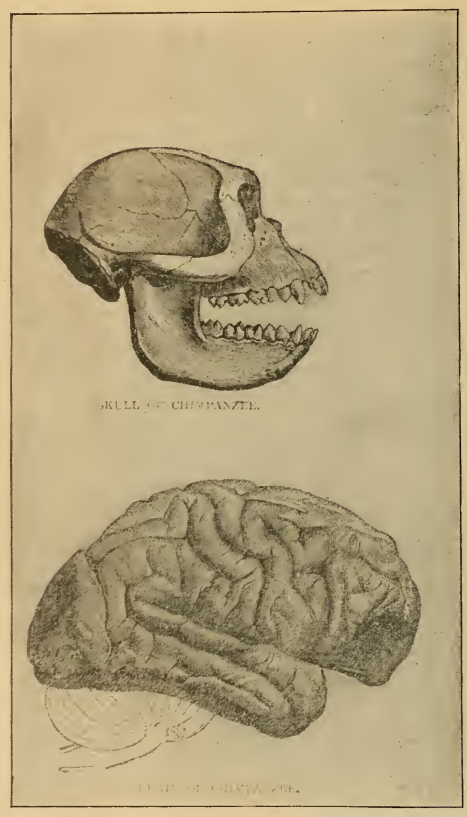


Fig. 98.

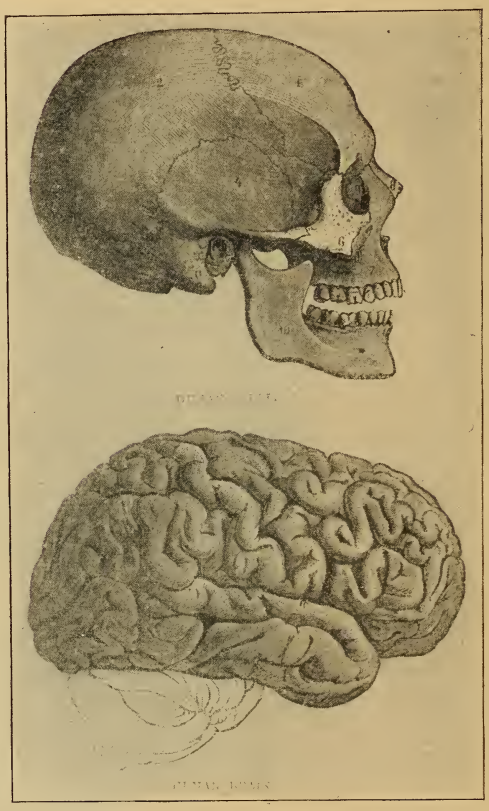


Fig. 99.

The faculty of Comparison compares objects, things, opinions, ideas and principles generally, while each of the other intellectual faculties only compares the objects, qualities and conditions to which its instinctive perception and apprehension is related; thus the faculty of Color compares colors, shades and hues; Tune compares tones;

It is the analytical and criticizing faculty. Comparison, Individuality and Weight are highly essential to the chemist. This combination with Ideality and Color large is most important to the botanist. Comparison is highly essential to the writer of fiction.

Comparison and Causality are the crowning faculties of the human intellect.

## HUMAN NATURE.

The organ of Human Nature is situated on the median line, just at the point where the forehead rounds off to form the top, immediately above Comparison, and just in front of Benevolence. It is splendidly illustrated in the portraits of Sir Wilfred S. Laurier, Premier of Canada (Fig. 100), at the point of the arrow, and also at the point of the arrow in the profile view of Sol smith Russell (page 56). It is strongly represented in the portrait of Robert G. Ingersoll (Fig. 102).

This faculty gives an intuitive discerning perception of human nature and motive, as they are represented in the human head and face, personal appearance and the general bearing of individuals.

It is the physiognomical faculty that reads strangers at a glance. Every person is a physiognomist, and thus discerns character and motive to a degree corresponding with the development of the organ and extent of observation and experience with men. It compares and measures man with man, trait with trait, and motive with motive. Those who possess large Human Nature, Comparison, Individuality and Form observe the conduct, conversation, habits, manners and little things

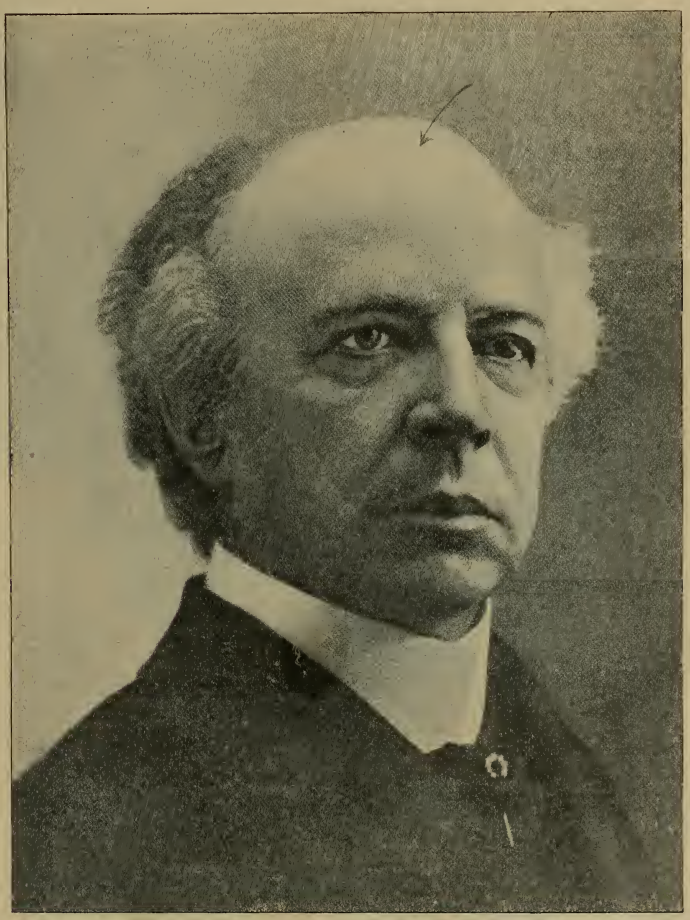


Fig. 100. Sir Wilfred Laurier, Premier of Canada.
A strong head and face, Large Human Nature and Benevolence, reads strangers at a glance

that people do with a most critical and jealous eye; and if Secretiveness, Destructiveness and Cautiousness are large, and Conscientiousness is small, they are suspicious of people and talk in a derogatory manner about them; and take great delight in throwing the shadows of disgrace over people and besmirching their characters, and sowing the seeds of dissension and trouble.

Those who are endowed with large Human Nature, Benevolence, Conscientiousness, Comparison and Form, read, understand and appreciate the diversified types of character and conditions and environment under which men exist. This combination of faculties is strongly marked in the portraits of Ingersoll, Beecher, Phillips and Dr. Strong.

The faculty of Human Nature is highly essential to every person, but of more value to some than others. The lawyer should be able to read men and motives like a book, as it is men with whom their profession requires them to deal.

I have observed the heads of many eminent and distinguished lawyers, and without a single exception this organ was from full to very large.

It is a most essential faculty to the physician, as it enables him to read and discern the disposition and characteristics of his patients; thus, a knowledge which is highly essential to his practice.

The lawyer and doctor should possess a thorough knowledge of the Science of Phrenology, and its practical application in the analysis of character and motive.

Persons who are engaged in such pursuits as require daily contact with strangers should possess large Human Nature and a knowledge of Phrenology.

The teacher who cannot read the dispositions, talents and characteristics of the children who come under his charge, cannot control and impart instruction in a manner that will discipline, train and develop the mentality and character of them to the full limit of their natural possibilities.

The man who can read human nature and understand how, when and where to touch the mainsprings of human character and motive, is equipped with a power to influence, control and manipulate men as no man is, who is not so trained.



Fig. 100.
The Preadamite Man.
Human Nature an Agreeableness very small

## AGREEABLENESS.

This organ is situated on each side of the organ of Human Nature at the point where the forehead rounds off to form the top, immediately in front of Imitation, and just above the organs of Causality and Mirthfulness, and is splendidly illustrated in the front view portrait of Sol Smith Russell (Fig. 47), in the fore of the point of the arrow.

It was prominently developed in the head of the late Robert G. Ingersoll, as is splendidly illustrated in his portrait (Fig. 102). Observe the magnificent development of this combination of organs grouped in the same region of the brain, which are kindred in functional power, embracing Agreeableness, Human Nature, Benevolence, Imitation,

Causality, Comparison and Mirthfulness, and the power of which were exhibited so beautifully in his character and life's history. The mark of differentiated development between this combination of organs in the head of the Preadamite man (Fig. 101), and that of Ingersoll, Laurier, Darwin or Spencer, is as striking as the difference in the degrees of their psychic manifestations. The quality, character and the different degrees of psychological power manifested by the Preadamite man and Robert G. Ingersoll are perfect corresponding concomitants of the differences in the size, quality and configuration of their brains.

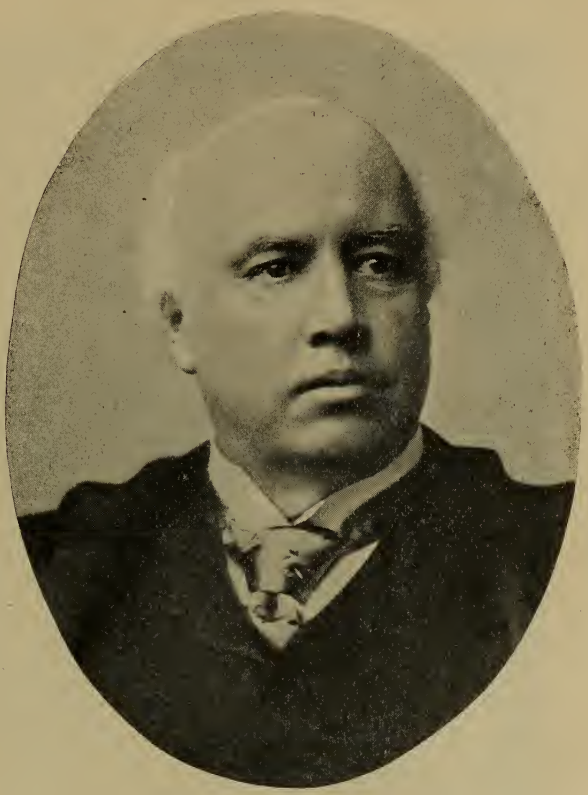


Fig. 102.
Col. Robert G. Ingersoll.
Large head, a fine intellect, large form, large language and oratorical power. Strong Vital Temperament

The functional manifestation of the organ of Agreeableness is suavity, blandness, persuasiveness, agreeable adaptability and conformity in manners, and sweetness of disposition. It enables a person to be pliable, conciliatory, smooth and winning in manners, personal bearing and influence among those with whom he comes in personal contact.

Persons in whom the organs of Agreeableness, Benevolence and Approbativeness are large, and with Self-Esteem only moderate or average, possess and manifest unselfish, polished, refined and agreeable manners; if Self-Esteem is large, they often exhibit a condescending and patronizing disposition; and if Secretiveness is large they sometimes lead people to suspect their sincerity in statement and manner.

When this organ is small, and Destructiveness and Combativeness are large, it gives a disagreeable, stern and positive expression to the face. It is illustrated as moderately developed in Figs. 30 and 50, and very small in

Figs. 48 and 61. It is large in Fig. 49, the pickpocket, and full in Fig. 51, the notorious confidence man.

This faculty is highly essential to the clergyman and physician, and most important to the salesman on the road and behind the counter. The manifestation of this faculty is universally acceptable, but more essential to those whose occupations require constant intercourse with people.

I have known men in whom this organ was small and their manner of address was so abrupt, disagreeable and repulsive that they were universally disliked. It is difficult for those who are so constituted to play the part of the agreeable, even under the most favorable circumstances. Some men think they cannot push their business successfully unless they are cross and disagreeable to their employes. I once knew a man in whom the organ of Agreeableness was very small, and the organs of Acquisitiveness, Combativeness and Self-Esteem were large. Thus, he was most energetic, industrious, grasping and close-fisted and exasperatingly exacting and disagreeable to his employes. One of his men told me that he believed Mr. ———————— lay awake nights studying how to make the people about him miserable and get more work out of his employes.

Those in whom the organs of Agreeableness and Approbativeness are small and the organs of Benevolence, Firmness and Combativeness are large, will perform benevolent deeds in a most disagreeable manner. On the other hand, those who possess large Agreeableness, Benevolence, Self-Esteem and Firmness, will bestow charity in a most kindly and acceptable manner.

This faculty inspires man with the impulse of good fellowship, and gives him a pliable, smooth, harmonious affability among men.

## THE ANTI-PRHENOLOGIST.

The anti-phrenologists are those who deny that phrenology is a science. This class of people are those who have never been instructed in its teachings; therefore know nothing of its claims as a scientific psychology of the human mind. The pedant who is a member of this class of opponents is ever ready, without mental reservation whatever, to denounce phrenology in most extravagant and unmeasured terms; but when plied with a few appropriate questions as to his objections to the science it becomes apparent at once that they are neither founded on fact nor logic, and are nothing more than the empty assertions of a pedantic pretender to knowledge that he does not possess.



Fig. 103.
Vertical section of the skull and brain,
Showing the close conformation of the skull to the brain

The chief objection and most powerful weapon that has been relied upon by most opponents to vanquish the claims of phrenology, as a subject of serious consideration from the field of scientific research, has been the varying shades of thicknesses of skulls, which would prevent a correct measurement of the exact size of the brain. This objection has been practically withdrawn by physiologists and is no longer considered valid. Professor George M. Humphrey, of Cambridge University,

in his treatise on the Human Skull (p. 207), freely admits the correspondence between the skull and brain, and further adds: "The arguments against phrenology must be of a deeper kind than to convince any one who has carefully considered the subject." Observe Fig. 103 and see how closely the skull conforms to the brain, and how uniform the thickness of the skull. It should be remembered that the skull is made for the brain and not the brain for the skull; thus it is as natural for the skull to conform to the growth and shape of the brain as for the shell to conform to the shape of the egg, or the bark to a tree. The continued physiological changes that are going on in the bony material indicate that it is as much live substance, and as capable of adapting itself to the requirements of the brain's form and growth as the nails are to the growth and form of the fingers. In the growth and expansion of the skull the same natural process of circulating, assimilating and absorbing of material for the reorganization of its fibres is going on, as is continually going on in the nervous and muscular organization; not, however, with the same degree of activity, owing to the nature of the solidity of the bony substance. Hence, it can be readily seen from a purely physiological standpoint how a given organ of the brain can be cultivated and increased in size and power of activity to a degree that it will cause the skull to gradually yield to its

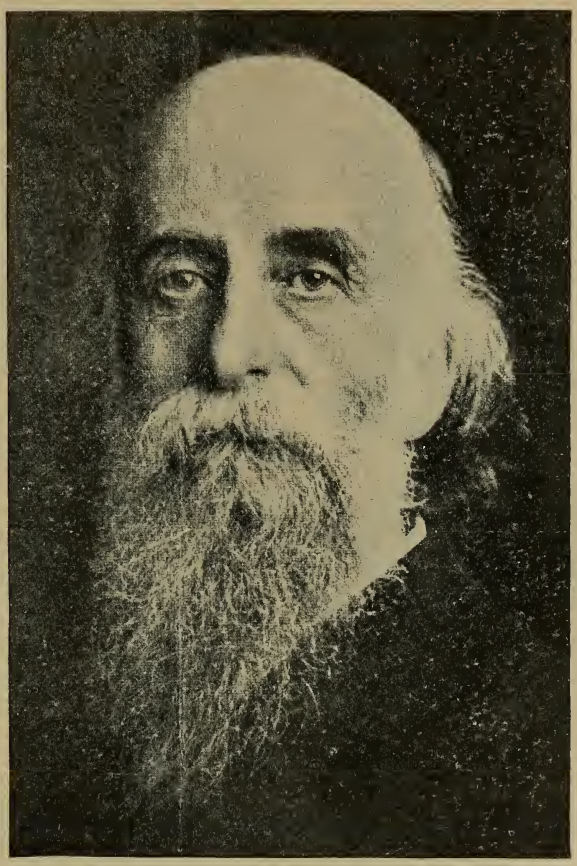


Fig. 104.
Rev. Dr. Lyman Abbott.
Mental Temperament, Magnificent Intellectual and Moral developments

requirements for more space for its increased functional operations.

I am often asked the question if it is possible to cultivate a weak faculty until its organ would show a visible increase in size on the outer surface of the head. That it will has been demonstrated beyond a doubt. In the course of my professional examinations I have made some most interesting observations and discoveries by way of verifying this most important fact. I have examined the heads of men in whom I found a particular organ developed to a degree and form that gave every evidence of culture, and so stated my opinion to my clients, who readily corroborated my observation by telling me that they had followed the vocation to which that particular organs relates for many years.

In the course of from fifteen to twenty years close application to the education and culture of a faculty, the organ to which it is related will show a corresponding increase in the peripheral expansion at the point of its location on the head.

Another objection that is sometimes raised against phrenology is that it teaches fatalism and leads to materialism. If its lessons teach fatalism and lead to materialism, phrenology is not responsible for what it leads to as a science, as it only interprets the facts as they are found in nature. That nature has determined certain limits to mental power and acquirement is manifestly clear to every student of human nature, a fact which has been demonstrated, and is being demonstrated in every university and college that the teacher cannot furnish with lessons and instruction, the talent nature failed to supply. Therefore, the student can never, with even the stimulus of attentive, persistent mental application, do more than improve the weak faculty to the degree proportionate to its natural functional power. The fate of hereditary law decreed the limit of its susceptibility to improvement, as well as its natural power of function.

Professor Ferrier says upon this point: "We are apt to be carried away with the vague notion that there is no limit to acquirement, except our defect of application on some other curable weakness of our own. There are, however, very manifest limits. We are all blockheads in something; some of us fail in mechanical aptitude, some in music, some in language, some in science, memory, in one of their lines of capacity is a rope of sand; there must be in each case a deficiency of cerebral substance for that class of connections."

There are other minor objections that have been raised against the science which have never been sustained by facts, or logical reasoning; but space is too limited to treat them here. I refer those who desire to see full and complete answers to all the objections that have been lodged against the science of phrenology to William M. Williams' late work, "Vindication of Phrenology."

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## THE PHYSIOGNOMICAL LANGUAGE OF THE PHRENOLOGICAL ORGANS AS EXPRESSED IN THE HUMAN HEAD AND FACE.

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Physiognomy deals with the science of human nature as it is expressed in the natural language of the phrenological organs by the configuration of the human head and face.

However, in its broadest sense, physiognomy gives an interpretation of the language indicated in the forms of objects and things in general. The face of nature presents to man's view her varied forms of objects and features which stimulate his observation and excite his wonder and enthuse him with admiration; but limited space restricts my observation here to the human head and face.

The law of differentiation has set its mark of individuality upon the form of every man's head and face.

There are no two heads or faces exactly alike; this is universally admitted. Thus, character as a concomitant to the head, face and body sustains a perfect corresponding relation. The refined, classical features of E. Burton Holmes (Fig. 28) present a striking contrast to the cast of countenance represented in the portraits of Figs. 21, 22, 23 and Fig. 30. Observe the splendidly formed head and intellectual and refined features of Francis Willard (Fig. 54), in comparison with the head and face of the woman who represents the Primitive Settler (Fig. 105).

Observe the marked difference between that strong, magnanimous countenance of Professor Billroth (Fig. 74) and Figs. 30 and 60. Observe the refined, cultured and kindly expression in the countenance of Judge Murphy (Fig. 25), in comparison with the stern, positive and imperious facial expression of Bismarck, the Iron Chancellor (Fig. 39). The clearly defined lines of demarcation are as distinctively drawn between the talents, dispositions and characteristics of men, as their heads. Faces and bodily configuration vary in size, form and quality of temperament, etc.

## PHYSIOGNOMY AND TEMPERAMENT.

A knowledge of the temperaments is highly essential in the study of physiognomy, as the tpye of temperament corresponds with and determines certain clearly defined mental characteristics. The Motive Temperament, for example, is combined with a special group of organs, embracing Firmness, Self-Esteem, Combativeness, Individuality and Comparison. The organs of Approbativeness, Agreeableness, Mirthfulness and Ideality on the other hand, are not so strongly marked; thus the distinguishing features of the face are a long, stiff, upper lip, and sometimes a tufted or shaggy projecting brow, prominent cheek bones, a strong nose, often aquiline in form, and an angular and rugged chin, thus giving a strong masculine, aggressive, stern expression to the countenance.

The temperaments are fully defined and illustrated on pages 16 to 25.

### OF THE HAIR.

That the human hair betokens character to a degree corresponding with the importance of its relation to the human body, there can be no doubt. Therefore, its importance as an index to the temperamental conditions of the human organization is highly essential in the analysis of character. The texture of the hair corresponds with the very fiber of bone, muscle and brain which is in accordance with that harmonizing law of homogenity.



Fig. 105.
A Primitive Settler, A narrow, small forehead, unimproved intellect

The stronger and more decided colors of hair are termed black, dark brown, red. reddish-brown or auburn, golden and ash colored, with a great variety of shadings in these decided colors.

Dark hair indicates strength and power; when very black, straight and lanky, it betokens melancholy, depression, a snivelling or a groaning, whining disposition, always burdened with

despondent ideas and depiciting our eternal future with gloom and sadness. Whatever of enjoyment or pleasure that is taken by a person so constituted, is veiled with an air of quietude and despondency that leads many persons to seriously doubt if they really do enjoy themselves at all. Fortunately, this class of blue-black, straight-haired people, who are intolerant and overbearing toward the weakness of others is not numerous. We rarely meet the purely melancholic face; but its modified forms are quite numerous among the various shades of dark-haired people.

Dark hair which has a tendency to curl indicates a lively, ardent, affectionate and merry disposition—a warm temperament, decided and passionate, according to the shade of the hair. Dark and very curly hair denotes strong impulses, affection and a quick temper, but soon over and generously forgiving.

Straight, smooth, brown hair with its variety of shades and hues, is very characteristic. Those who possess any of these shades of brown hair are more or less of a romantic and sentimental cast of mind, fond of travel, broad and liberal-minded, yet firm in conviction and decided in opinion. They are often extravagant and prodigal in their expenditure, more through an impulsive good nature than from any other cause. Brown hair when smooth, soft and pliable, denotes fine sensibilities and a sympathetic disposition, and often strongly marked feminine attributes; strong friendship, love of society and a desire to please; ample self-confidence without conceit. They are cautious in manner, sensitive to criticism and sometimes quick-tempered.

Dark, coarse, stiff hair indicates a coarse temperament; thus a correspondingly rugged character and coarse, rough, blunt manners.

### RED HAIR.

Red, or reddish hair, indicates strength of animal force, bodily energy and mental activity, which are essential to, and if properly directed to a profession, lead to success.

The fair-haired blond individuals manifest marked vivacity, intensity of feeling, are impulsive and often discontented, and frequently possess desires for things they cannot precisely define. They are restless and lack the power of application; fond of amusement, and the lighter shaded blondes are often dreamers, listless and moony. They are affectionate but not constant. Their impulsive natures are easily influenced and swayed by circumstances. They are active but not powerful, more observing than reflective, more brilliant than deep. They are easily put off the main line and side-tracked; readily change from one thing to another; as a rule, they are weak in the power of persistent application.

The pliability, softness or harshness of the hair has an important significance, a knowledge of which is most valuable to the Physiognomist. Fine, silky hair reveals a very different type of temperament and character from coarse, harsh, stiff hair, such as you would find on persons as represented in Figs. 21 and 22. The possessors of these soft, hair types are fine grained, highly strung and sensitive. They are fond of literature and readily respond with a keen appreciation to music.

### THE EYEBROWS AND SCENERY AROUND THEM.

The form and extent of the growth of the eyebrows contribute an important significance to many traits peculiar to human nature. The thickness and extent of the eyebrows indicate and aid the student of physiognomy in determining the temperamental conditions and their influence upon mental manifestation.

The meeting and separation of the eyebrows are regarded by observers of human nature as most characteristic signs of traits of character.

The meeting of the eyebrows is significant of a tricky, untrustworthy character. Those who possess this

form of eyebrows should be looked upon with suspicion; they surely lack open candor and frankness, and with alluring temptations yield readily to dishonest acts.

The meeting of the eyebrows is sufficient to put the observer on his guard.

On the other hand an extended space between the eyebrows betokens an open, frank, unsuspecting nature; a clearly defined characteristic which cannot be doubted. Self-conviction will come to the reader with self-observation of the fact.

The gracefully curved eyebrows indicate delicacy and tenderness of feeling, artistic talent, refined taste and sentiment. The curved eyebrows should not be too high above the eyes; they tell of weakness and indecision of character. The graceful, curving and drooping eyebrows are pretty, but are not marked types of strong will power. They are more indicative of fine breeding, taste, culture and refinement.

The full and rather straight eyebrow is more practical than theoretical. Those who possess this form of eyebrow are close observers, gather facts readily and apply them with good judgment.

Those who possess uneven, untidy, shaggy, bushy eyebrows on firm brows are men who are often endowed with great force of character, but careless of personal appearances. The drooping brow denotes sadness and melancholy. The rising of the brow at the points near the temples indicates an aptitude for figures.

It may be accepted as a rule that strongly marked eyebrows are indicative of decision, stability of character and strong mental power. Charles Darwin (Fig. 73) possessed a very strong and significant brow.

THE FORMS AND COLOR OF THE EYES.

The black eye is not very common, which is most fortunate for the human race. It is untrustworthy, artful, crafty, and not to be commended except for its fiery, bold glances. It indicates ardent affection and strong passion; an indomitable, uncompromising will and an overbearing, high tempered disposition. The villain in the play is generally the black haired, black eyed, "bold, bad man," with dark complexion.

He is the fearless ruffian, bold buccaneer and free-booter, with roving, fierce, fiery black eyes. Eyes that are black and brows that unite over thick, heavy, hanging lids and slightly depressed nose, indicate brutality and sensuality. Observe Fig. 106.

The brown eyes merit a more favorable consideration than the black ones. The brown eye is an excellent characteristic. It indicates love and affection, energy and courage; when accompanied with good brows, steady, penetrating glances from such orbs are very

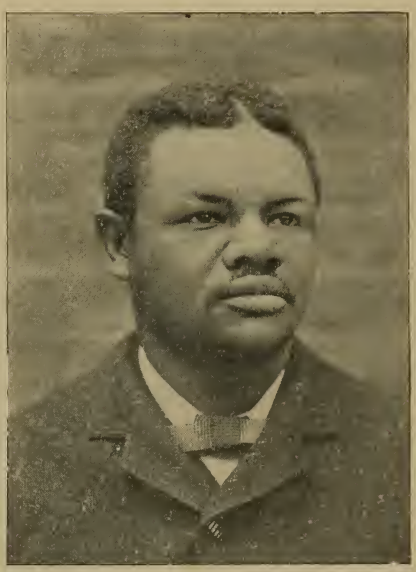


Fig. 106.
Turner, who was executed for the murder of a young woman in Louisville, Ky., in 1887. A coarse, brutal head and face

fascinating. The changing hues of these eyes sometimes forecast a fickle, impulsive temperament, with strong passions, and a rather quick temper. The happy possessor of brown eyes is as a general rule honest and fair in his dealings.

The dark-flecked, full, round eyes that look you boldly and squarely in the face are the orbs which can be trusted; but they are sometimes inclined to trifle in love affairs, and look upon a flirtation as an enjoyable pastime.

Brown eyes oftentimes indicate an irritable disposition, especially if the hairs of the brows project out where they intersect at the root of the nose.

The big, round, full, open, clear, brown eyes undoubtedly are the most interesting and fascinating in the opposite sex. They are more admired and complimented than all the colors and hues represented in the human eye.

## BLUE EYES.

There are different shades of blue eyes. The dark, keen, penetrating blue eye, the pale, bright blue eye, and the glassy, blue eye, which is represented in Fig. 23. This shade of blue indicates envy, jealousy and a cunning, designing, unscrupulous disposition. They are found often among thieves, confidence men and murderers. Those who possess the glassy blue eye should be looked upon with suspicion.

The soft, gentle, sad blue eye indicates tender affection and a confiding disposition. Their appealing, loving, winning and sympathetic expressive glances penetrate the very soul like Cupid's darts. To resist them is impossible, to look into them thrills the heart with a sweet, responsive affection that haunts one like a dream.

The large, bright, intelligent blue eye is much to be admired; how they sometimes dazzle and bewilder, now melting, and now softly glance with sympathy and love; then flash with scorn, and then swim in tears. They sparkle with humor, and delight with a meaning you never forget.

The poets have drawn inspiration from the blue eyes, as you will see from the following beautiful lines:

"Brown her curls are, and her eyes,
In whose depths Love's heaven lies,
Owe their color to the skies."

—*Anon.*

Mrs. Osgood gives praise in the following lines to the eyes that borrow their light from the azure skies:

"Those laughing orbs that borrow
From azure skies the light they wear
Are like heaven—no sorrow
Can float o'er hues so fair."

## GRAY EYES.

Gray eyes indicate intelligence, brilliancy and an aptitude in the acquisition of knowledge. They are some times found among the criminal classes of the worst type for the reason that they are bright, sharp and keen in observation, and ready and versatile in the application of knowledge. They are bold and daring in the extreme; will carry their plans through at any risk; but when the moral faculties are strong and their talents are directed in the proper channel, they usually rise above the common level of intelligence to a position of prominence. The gray eye can be relied upon for shrewdness and talent which is manifested in some direction, good or bad. If good, very good; if bad, very bad.

## HAZEL EYES.

The dark, hazel eye is beautiful and full of platonic sentiment. It is true and reliable. Those who possess the hazel eye are sometimes fickle and quick-tempered; but their intentions are honorable and well meaning. They have more of good to their balance than evil. You can safely sing the praises of the hazel eyes.

## THE NOSE AND ITS CHARACTERISTICS.

The prominent position occupied by the nose in the human face gives to the physiognomist a splendid view of the distinguishing traits of character it represents.

The evolutionary development of the diminutive pug nose of the infant up to maturity corresponds with the gradual development of the psychic forces as they mold themselves into well defined

traits of character which are represented in its size and configuration. The snub nose, protruding lips and projecting teeth of the Irish biddy tell of her coarse, uncultured ancestry and unfavorable environments. Observe the striking contrast between the refined Grecian type of nose as represented in the portraits of Fig. 92 and Fig. 104; also observe the culture and refinement so clearly represented in the portrait of Frances Willard (Fig. 56) and the low type of the untutored mind of the Primitive Settler (Fig. 105). One has descended through the filtering process of education, culture and refinement for many generations, while the other is the crude, simple product of an inferior grade of uncultured ancestry, which was more closely identified with the Ape family than the higher type of the race she represents—vulgarity and the low, vicious traits of character which are the products of a long line of ancestors, whose brains were never stimulated to action by education, culture and the refinements of civilization. Observe the coarse, brutal nose and mouth in combination in Fig. 106, in contrast with that strongly and well formed nose and mouth of Richard Wagner (Fig. 63).

The low, cunning, vicious and vulgar animal instincts which are unrestrained by the higher intellectual and moral faculties portray themselves with well defined impressions in the contour and lines of the face.

The nose may be classed under four general heads:—

First—The Roman Nose.
Second—The Greek Nose.
Third—The Jewish Nose.
Fourth—The Celestial Nose.

The Roman nose indicates energy, and ability to battle down and surmount obstructing obstacles. It is the nose of the warrior, the leader and pioneer. Julius Caesar, Lucretius, Cato, Napoleon, Charlemagne, Columbus, Charles V. of Spain, Lord Wellington, Andrew Jackson, Thomas H. Benton, Gen. Winfield Scott, Gen. Taylor, Gen. Sherman and Gen. Sheridan, all possessed the Roman type of nose.

The Greek nose betokens refinement, taste, a love for the beautiful in art and nature. This form of nose received its name from the art loving Greeks whose sculptors gave this beautiful type of nose to their deities, and we find it beautifully chiseled upon the faces of Apollo, Juno and Venus.

The Jewish nose is strictly the commercial nose, which is one of the distinguishing physiognomical features of this remarkable race of people in whom the commercial faculty is a predominating and ruling instinct. The convex form and the marked width of the nose at the middle section corresponds with the marked width of his head at the point where the organs of Acquisitiveness and the executive powers are situated. The Jewish head and face furnish positive proof and a splendid illustration of the truths of phrenology and physiognomy. It is as natural for a Hebrew to make money and accumulate property as for a duck to swim, or a bee to make honey. This type of nose is not limited to the Jewish race, but it is found to have been distinctly marked in the ancient Phoenicians, who were Syrians. It is maintained by some writers that the Arabs of the present day, who possess this form of nose, have descended through the Son of Hagar from Abraham.

The snub nose indicates weakness and often a very coarse type of character; with strong propensities for licentious habits, vice and crime. This type of nose is splendidly represented in Figs. 105 and 106. It is usually found with coarse, protruding lips.

The Celestial nose is the inquisitive nose. It is a strong and more refined nose than the snub nose. It is longer and more refined in its outline. It is the converse of the Roman or Jewish type. It is more common among women than men. It denotes an inquisitive, curiosity-seeking disposition. It is the nose that is constantly prying into other people's affairs. Those who possess this type of nose often manifest great concern about the little things that pertain to their neighbors' business. They keep themselves well informed upon the current events and

popular gossip in the neighborhood in which they live. It is the nose that takes more interest in other people's affairs than its own. It cannot be safely trusted with confidential matters. The snub and Celestial noses are interesting because of the child-like simplicity and weakness of character they represent. These forms of noses when modified by the refining influences of education and culture, until the outline of the Grecian type is visible, give grace and refinement to the general mold of the face.

The nose, the tip of which points downward, represents the apprehensive faculty which forcasts the general trend of events, and the plans and motives of men.

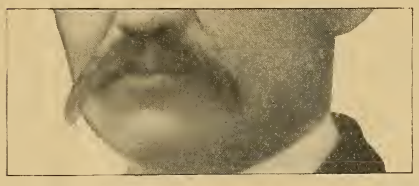


Fig. 107.
The Mouth of a Pessimist, Faultfinder and Chronic Grumbler

An excessive downward extension of the apprehensive nose denotes despondency, melancholy, and foreshadows life with darkness and gloom. Observe Fig. 108. The upturned Celestial type represents more of the bright, cheerful sunshine of the present. It borrows no troubles from the future and harbors none of the troubles of the past. Those who possess the Celestial nose take the Scripture literally where it says: "Sufficient unto the day is the evil thereof."

The American Indian has a strong nose, strong combative power and aggression. Truly the warrior's nose. The breadth of the wings of the nose at the base indicates secretiveness.

The observer of human nature will not look to the nose in vain for well defined traits of character which it as clearly represents as its position is prominent in the human face.

## THE NATURAL LANGUAGE OF HUMAN NATURE AS IT IS REPRESENTED IN THE FORM OF THE MOUTH AND LIPS.

The Mouth may be defined as the aperture in the face through which food passes and the voice is uttered.

This definition is based upon a statement of facts, but a broader definition of the Mouth and Lips than that of a receptacle for food and the utterance of articulate sounds is required for the whole language of the mouth's silent expressions. The eyes may flash with intelligence and sparkle with wit, censure or blame, frighten or console by a glance, so the mouth and lips may express pleasure, delight, contempt, or pain, disappointment, shame and sorrow without the utterance of a sound. Observe the hard, cold expression on the lips of Fig. 35.

Orators and actors appreciate the value of facial expression in the play of the lips when they wish to impress upon their audiences the character they represent; they draw the mouth down with lines that give a melancholy expression to the face, such as is represented in Fig. 1, while the merry clown and happy comedian paint a big, wide mouth with mirthfully upturned corners of the lips. Disposition and traits of character are thus artificially marked because they naturally exist and possess a language with well defined meaning.

The most desirable form of mouth is that type which is of medium size, with lips gracefully curved, moderately full and round, and not too firmly closed. Observe this form of mouth in the portrait of Dr. Benjamin Rush (Fig. 79). This form of lip denotes culture and refinement. Gently but firmly closed lips indicate self-control, self-respect and a sense of reserve and dignity of character. Observe Fig. 29. The faculty of firmness is represented in the length and firmly set form of the

upper lip. Observe the marked length of the upper lip of Herbert Spencer (Fig. 95), who is noted for his firmness. Also observe Mr. Bryan's mouth (Fig. 64). This physiognomical sign gave origin to the old adage, "Keep a stiff upper lip."

The faculty of Firmness is strongly portrayed in the firmly set lips of Mr. Gladstone (Fig. 29), Bismarck (Fig. 39), Mr. Carnegie (Fig. 42), J. Pierpont Morgan (Fig. 46), Dr. Strong



Fig. 108.
The Melancholy Face

(Fig. 59), William Jennings Bryan (Fig. 64), Darwin (Fig. 73), and Billroth (Fig. 74).

Full, round lips usually indicate affection, especially so if they are strongly tinted with red.

The open mouth is the badge of the character it represents; the chatterer and babbler who will talk of anything or nothing rather than not talk at all. Observe the coarse, protruding lips of Figs. 80, 81.

Those who possess full, thick, round, open lips are governed more by their spontaneous emotions than by prudent, deliberate and reflective thought. They are often big-hearted and generous.

Thin lips denote coldness, selfishness, imperiousness and cruelty. While the full, thick lip and large mouth are not admirable in many respects, they are preferable to the closed, thin lipped aperture and square jaw of the hard, flinty expression of the miserly man; the thin lipped, dry hearted person, who causes one to recoil instinctively from the mink eyes, the peering, sharp look—a man not to be trusted with advantages that he could use against you—he is avaricious, cruel and selfish.

Comments upon the significance of the drooping corners of the melancholy, pessimistic, grumbling, fault-finding and discontented lips, such as are represented in Fig. 107, in contrast with the uniformly round, upturned, cheerful, good-natured mouth, the form of which is splendidly represented in the mouth of Sol Smith Russell (Fig. 68), could not be enlarged upon, as their characteristics are familiar to every observer of human nature.

## THE TEETH, CHIN AND CHARACTER.

Good, even, white teeth, covered with well formed lips, are features of great beauty. Discolored, protruding, uneven rows of fangs, uncovered by wide, open, thick, coarse, protruding lips, present a most repelling display of the animal man.

Men can hide an ugly set of teeth and coarse lips with a thick moustache, but women have no such veil with which to conceal an ugly mouth, and a set of uneven, yellow, or brownish-looking teeth.

The teeth require careful attention to be either conducive to health or beauty.

Parents are often to blame for not looking after their children's teeth. The health of children depends greatly upon the care and condition of their

teeth; and prudent care of the teeth is just as important for the adult as the child. Some teeth are long, and sometimes very large; while others are short, even and regular. Sometimes a grin discloses an even set of pearly, white teeth. Some individuals have over-lapping teeth, incisors and canine teeth; a knowledge of such characteristics as are represented in the teeth is most essential to a student of human nature.

Avoid the clutches of those who possess projecting teeth. The underhung jaw and projecting teeth indicate a self-important and snarling sort of person. Teeth that point, or bend, inwards, instead of being straight, or projecting, indicate a certain degree of shyness and modesty in the individual. Exceptions to this rule may be found, but they are rare.

Firmness, stability and tenacity of purpose are indicated in the strong,



Fig. 109.
Chief James McDonald, Detective Department of the Metropolitan Police of Detroit, Mich., Posing a criminal for a picture.



Fig. 110.
Confidence Man and an all round crook, Trying to evade the Snapshot of the Photographer

Projecting teeth are an indication of a selfish, grasping nature. I have known some persons who possessed projecting teeth who were quite liberal-minded, but they were not generous, or self-denying. They pleased themselves and looked out for number one. Projecting teeth denote a quick temper, and quarrelsome, snappy disposition. Observe the manner in which they are displayed in the mouth of the Gorilla Ape (Fig. 96).

projecting jaw. The wide, round, full, projecting jaw, which is strongly represented in the portrait of William Jennings Bryan (Fig. 64), and the characteristics of which he has demonstrated to be in perfect harmony with his strong will and uncompromising convictions. Observe the great contrast between his strong, well developed chin and the narrow, receding and weak chin represented in the portraits—side and front views—of Figs.

80, 81. Observe the small head, weak face and coarse mouth. The difference between the strength of will power and intellectual ability of Mr. Bryan and Fig. 80 is just as clearly defined as the difference is marked between their heads and faces. One represents decided strength and power of mind and body, while the other weakness of body and mental development.

A full, well rounded chin indicates a sound heart and a good, steady circulation. Full, plump and firm cheeks indicate good digestion and health. Thin cheeks denote an imperfect digestion and a poor assimilating power.

A bony, thin chin indicates firmness, decision, one who is moderate, steady, persevering, and usually temperate in his habits; thus pre-supposes a sharp temper.

Flat chins are indicative of coldness of temperament, a dry heart, flinty, egotistical disposition. If the cheek bones are high they are close fisted and stingy, and their main object is money making; very high cheek bones often point to untrustworthy traits of character.

A pointed chin denotes a self-important disposition. Sometimes very selfish and domineering.

A long chin, projecting more downward than outward, indicates large Self-Esteem; hence a marked distance from the crown of the head to the point of the chin.

I have never observed an exception to the significance of this development of the head and chin, which is splendidly illustrated in Fig. 1 and in the portrait of Roscoe Conkling (Fig. 75), who was noted for his conceit and vanity, as well as for his great mental power and brilliancy, which are splendidly illustrated in that magnificent head and face. Observe that strong, downward, protruding chin that gives that proud, vain expression to his handsome face.

A small chin betokens a timid nature, and small, receding chins are never found on truly great and magnanimous characters.



Fig. 111.
Murderess, Killed her Husband, Wide head, Large Destructiveness. Low narrow forehead

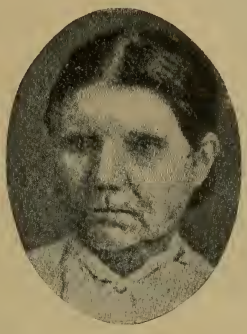


Fig. 112.
Murderess, Killed her Husband, Wide head. A Cold Hearted, Selfish Mouth



Fig. 113
Murderess, poisened her Husband, Large Destructiveness and a Villainous eye

A very large chin with a heavy angle at the jaw denotes strong animal instincts, and bull-dog grit and pluck. A double chin indicates a jovial, good natured disposition, with tendencies strongly sensual, and fond of good meals and generally an easy time.

The double chin and full cheeks are largely the effects of over-indulgence.

A square chin with a dent underneath on the line of the bone, denotes quick decision, firmness and sometimes obstinacy, even with a warm temperament.

## THE EARS.

Large ears indicate rather a coarse temperament.

Small ears indicate a more refined temperament, but not so affectionate.

Ears that lie closely to the head indicate shyness and sentimentality, especially so if the ears are rather small. Upright ears indicate courage and strength.

Ears that stand out from the head indicate cruelty.



Fig. 114.
This Hand Indicates the Vital Temperament



Fig 116.
This Hand Indicates the Mental Temperament



Fig. 115.
This Hand Indicates the Motive Temperament



Fig. 117
This Hand Indicates the Vital, Motive and Mental Temperaments

## GESTURES, HAND SHAKING AND GAIT.

The manner in which people gesticulate, shake hands and walk indicates their natural tendencies and leading characteristics. The style and manner in which people dress themselves betoken character in its diversified manifestations.

The manner of walk and general bearing exhibits the characteristics to a marked degree. In proportion as two persons conform to the same gait, just to that extent their characteristics and dispositions correspond. For example, you see a person walking ahead of you on the street; his size, height and general personality suggest a familiar figure. You hasten your gait and overtake him, and to your surprise you discover a stranger in place of the expected friend. Follow him up and study him and you will be impressed with the fact that your mistaken identity was caused by their similarity of characteristics and general personality.

Firmness is distinctly manifested in the walk. Those who possess a marked development of this faculty walk heavily upon their heels; and if the organs of Destructiveness and Combativeness are large, they walk rapidly and heavily upon their heels.

Those who possess large Self-Esteem walk erect, and if very large throw themselves back and carry themselves with great and self-important dignity, and sometimes with a proud, haughty and disdainful air, that demonstrates their ruling instinct.

Those who are cautious and prudent walk correspondingly careful and tender footed; selecting the streets, roads and by-paths of least resistance. Those in whom the organs of Combativeness and Self-Esteem are large, and Cautiousness and Secretiveness small, walk in a careless, reckless, noisy, boisterous manner; can hear them coming before you see them. A noisy, boisterous hubbub is music to them, and they can't understand why it is not music to everybody.

The public speaker who possesses large Combativeness, Firmness, Self-Esteem, Language and an active, volatile temperament, cuts the air with strongly, accentuated gesticulations, and fills it with explosive eloquence.

The tall, broad-shouldered, blustering man, who stands with feet apart, vigorously gesticulating with his hand or stick, will bluff you if he can by shouting at you if you let him. He would prefer a hammer and nails to the screw-driver and screws, or a trip-hammer to a vise.



Fig. 118.
One Hemisphere of the Brain

Those who possess large Secretiveness and Firmness, walk very lightly and make little noise when moving about. It is the characteristic gait of the sneak thief, and those who are cunning, sly and foxy, and look at you through the corners of their eyes. The American Indian manifests the cautious, secretive disposition in his walk. Those who have a slow, sneaky, noiseless gait provoke suspicion, and justly so, for their sense of honesty and integrity cannot safely be trusted.

The man who is imbued with small or moderate Self-Esteem, and possesses large Cautiousness and Benevolence, gets out of everybody's way, and if Approbativeness is large he is kind and patronizing in address and manners. He is generally the dupe of designing people.

Persons in whom the organs of Ideality and Order are strongly developed are tasty and neat in their dress and personal appearance.

### THE HAND SHAKE.

A firm, cordial grip in the hand shake indicates strong friendship and affection. Those who extend to you a cold, clammy hand, and allow you to give the grip and do the shaking, are cold and selfish in the extreme. These outward manifestations of the different faculties of the mind can be readily traced to their origin, which is in the organs of the brain, and with careful observation and study can be read like a book.

Those in whom the Vital Temperament prevails, usually possess strong social tendencies, which are manifested in a warm, cordial hand shake. This temperament is splendidly illustratted in the hand of Fig. 114.



Fig. 119.
A very low wide Head, Strong Criminal Tendences

A person in whom the Motive Temperament prevails, the type of which is given in the hand, and strongly illustrated in Fig. 115, generally gives a friendly, cordial grip in shaking hands, the sincerity of which can be relied upon, especially if the back-head is strongly developed.

The friendly, cordial greeting with the hand shake is not so strongly accentuated in those who possess the Mental Temperament as those in whom the Motive and Vital Temperaments prevail; there are, however, sometimes exceptions to the rule, as the faculty of Friendship may be strongly developed and manifested by those who have this type of temperament, which is illustrated in the hand of Fig. 116.

## THE PRACTICAL ADVANTAGES OF PHRENOLOGY IN THE CULTIVATION AND RESTRAINT OF THE PROPENSITIES, SENTIMENTS AND INTELLECTUAL FACULTIES.

What are the advantages of a knowledge of Phrenology? This question is often asked by those who are not acquainted with the truths and claims of the science; the value and importance of which can only be measured by a correct knowledge of the facts and principles upon which it is founded.

First in importance is its application in the acquisition of self-knowledge, self-culture and self-refinement.



Fig. 120.
A Disobedient and Wayward Youth

Second, an application of its principles in the education, discipline and culture of the juvenile mind.

Third, a knowledge of which gives great aid in the understanding and in the treatment of criminals and the insane.

Fourth, the man who understands his own natural capabilities, and how to develop them to the full limit of their power is prepared to enter the arena of competitive action and battle down opposition, and grasp the opportunities of life and attain to a higher degree of success and achievement in whatever channel of professional, commercial, or mechanical industry he may operate, than the man who is not equipped with a correct knowledge of human nature.

The defects that have existed and now prevail in our educational institutions from the common school to the university, are traceable directly to the imperfect systems employed by the pedagogue, whose knowledge of human nature is as imperfect as his system of education is deficient. The success of a system of education corresponds to the extent to which it is founded upon the physio-psychologicgal organization of man.

Parents and teachers attempt to educate the boy wholly regardless of his natural talent, aptitude or fitness for the pursuit to which he is best adapted. The evolution of the physio-psychology of man determines his talents, and the pursuits to which he is best adapted, and to which his education should conform to the minutest detail.

An effort to educate a boy for the pulpit, law or medicine whom nature designed for a "hewer of wood and drawer of water," is a blunder that proves fatal to his success.

The man who follows the pursuit to which his strongest talents are most perfectly adapted can attain to the full measure of his strength of body and mind, and enjoy the highest degree of happiness possible to his constitution. On the other hand, the man who selects a profession, craft, or business to which his strongest talents are not adapted will correspondingly fail of success to the degree his talents are not fitted for his chosen pursuit.

When a man has devoted a given talent to the pursuit to which it is related, and surmounted all obstructing obstacles in his ascension of the ladder of success, he can feel certain that he adopted and followed the pursuit to which his innate talents were best adapted.

A few men are equally strong in all the various channels of human industry, but the majority of men are misfits professionally and commercially. Phrenology points out the strongest talents and characteristics in people, and the pursuit to which they are best fitted, and the course of education and training that is required for the strongest development of their best talents.

The professions, sciences, and arts call for the strongest and most select and appropriate talent that human nature and culture can produce.

The man who over-reaches his ability is a failure; and the one who operates in a channel not commensurate with his talents and capabilities is only a partial success.

The average and under average heads are as common as the heads of geniuses are rare.

In the spring of 1901, while visiting Ann Arbor, Mich., I met one of the law professors, whom I asked what per cent. of the students that graduated from the law department of the University made a success in the practice of law. His reply was that he thought about twenty-five per cent. would be a correct estimate. I then asked him if such results were not a great reflection upon the law department of the University, not to be able to send out a larger per cent. of successful lawyers. "Not at all; it is the fault of the poor material we get out of which to make lawyers," was his prompt reply. It is a sad commentary upon the intelligence of parents and teachers when they are so deficient in a knowledge of human nature as not to be able to determine the talents of their boys, and their adaptation to the diversified pursuits open to them, that they cannot direct their talents and education in the pursuit designed by nature for them to follow. If they possessed a knowledge of Phrenology they could determine the talents and pursuits to which they are best adapted and so direct the education of the young as to put each one in his legitimate channel of active usefulness.

Before the close of the present century the high schools, colleges and universities will give Phrenology due recognition and its proper place in their curriculums, where it will be taught and applied as the true science of mind in revealing a clear understanding of human nature, and the natural history of men as they are represented in the human head and face.

## CHART FOR MARKING DEVELOPMENTS.

Delineation of .....

Given by ..... Date.....

## EXPLANATION.

The figures following the names of the conditions and organs indicate the grades in which they are developed. The standard scale for marking the degrees of development runs from 1 to 7, 1 very small, 2 small, 3 moderate, 4 average, 5 full, 6 large, 7 very large. When an organ is half way between two sizes, as 4 to 5, or 5 to 6 it is marked 4½, and 5½, etc. Those requiring cultivation are indicated by the abreviation Cul., and those requiring restraint by Res.

| Page | Physical Conditions. | Grades of Develop-ments. | Culti-vate. | Restrain. | Marry one. | Remarks. |
|---|---|---|---|---|---|---|
| | CONDITIONS. | | | | | |
| 13 | Organic Quality..... | | | | | |
| 14 | Constitutional Power. | | | | | |
| 19 | Endurance ..... | | | | | |
| 18 | Health ..... | | | | | |
| 16 | Digestive Power..... | | | | | |
| 17 | Assimilation ..... | | | | | |
| 17 | Breathing Power..... | | | | | |
| 19 | Circulatory Power..... | | | | | |
| 16 | Vital Temperament... | | | | | |
| 17 | Motive Temperament. | | | | | |
| 18 | Mental Temperament. | | | | | |
| 22 | Bilious Temperament. | | | | | |
| 21 | Sanguine Tempera-ment ..... | | | | | |
| 20 | Lymphatic Tempera-ment ..... | | | | | |
| 22 | Nervous Tempera-ment ..... | | | | | |
| 14 | Activity ..... | | | | | |
| 14 | Excitability ..... | | | | | |
| 15 | Weight ..... | | | | | |
| 15 | Size of Head...inches | | | | | |
| | Length of Head..... | | | | | |
| | Width of Head..... | | | | | |
| | Hight of Head..... | | | | | |
| 90 | Color of Eyes..... | | | | | |
| 87 | Hair ..... | | | | | |
| | Complexion..... | | | | | |

| Page | Conditions. | Grades of Develop-ments. | Culti-vate. | Restrain. | Marry one. | Remarks. |
|---|---|---|---|---|---|---|
| | Phrenological organs. | | | | | |
| 25 | 1. Amativeness | | | | | |
| 27 | A. Conjugality | | | | | |
| 27 | 2. Parental Love | | | | | |
| 28 | 3. Friendship | | | | | |
| 29 | 4. Inhabitiveness | | | | | |
| 30 | 5. Continuity | | | | | |
| 31 | B. Vitativeness | | | | | |
| 31 | 6. Combativeness | | | | | |
| 31 | 7. Destructiveness | | | | | |
| 33 | 8. Alimentiveness | | | | | |
| 34 | 9. Acquisitiveness | | | | | |
| 38 | 10. Secretiveness | | | | | |
| 39 | 11. Cautiousness | | | | | |
| 40 | 12. Approbativeness | | | | | |
| 41 | 13. Self-Esteem | | | | | |
| 42 | 14. Firmness | | | | | |
| 44 | 15. Conscientiousness | | | | | |
| 45 | 16. Hope | | | | | |
| 46 | 17. Spirituality | | | | | |
| 47 | 18. Veneration | | | | | |
| 50 | 19. Benevolence | | | | | |
| 51 | 20. Constructiveness | | | | | |
| 52 | 21. Ideality | | | | | |
| 54 | B. Sublimity | | | | | |
| 55 | 22. Imitation | | | | | |
| 57 | 23. Mirthfulness | | | | | |
| 60 | 24. Individuality | | | | | |
| 61 | 25. Form | | | | | |
| 62 | 26. Size | | | | | |
| 63 | 27. Weight | | | | | |
| 64 | 28. Color | | | | | |
| 65 | 29. Order | | | | | |
| 66 | 30. Calculation | | | | | |
| 67 | 31. Locality | | | | | |
| 69 | 32. Eventuality | | | | | |
| 71 | 33. Time | | | | | |
| 72 | 34. Tune | | | | | |
| 72 | 35. Language | | | | | |
| 77 | 36. Causality | | | | | |
| 79 | 37. Comparison | | | | | |
| 100 | C. Human Nature | | | | | |
| 82 | D. Agreeableness | | | | | |

| Business and Professional Adaptations. | Grade of Adaptation. | Business and Professional Adaptations. | Grade of Adaptation. | Remarks. |
|---|---|---|---|---|
| ARTISTICAL. | | Linguist | | |
| Architect | | Orator | | |
| Draftsman | | Poet | | |
| Engraver | | Politician | | |
| Musician | | Professor | | |
| Music Teacher | | Proof-Reader | | |
| Sign Painter | | Reporter | | |
| Drawing | | Teacher | | |
| Portrait Painter | | Type Writer | | |
| Landscape Painter | | MECHANICAL. | | |
| Photographer | | Baker | | |
| COMMERCIAL. | | Blacksmith | | |
| Accountant | | Contractor | | |
| Agent | | Carpenter | | |
| Appraiser | | Compositor | | |
| Auctioneer | | Dressmaker | | |
| Banker | | Farmer | | |
| Cashier | | Gunsmith | | |
| Teller | | Inventor | | |
| Bookdealer | | Machinist | | |
| Broker | | Stone Mason | | |
| Business Corres. | | Motorman | | |
| Collector | | Miller | | |
| Commission Mer | | Milliner | | |
| Conductor | | Paper Hanger | | |
| Druggist | | Plumber | | |
| Expressman | | Printer | | |
| Importer | | Tailor | | |
| Life Insurance | | Tinsmith | | |
| Fire Insurance | | Shipbuilder | | |
| Adjuster | | MANUFACTURER OF | | |
| Landlord | | Boots. Shoes | | |
| Pres. of Corporation | | Furniture | | |
| Publisher | | Harness | | |
| Salesman | | Trunks | | |
| Shipping Clerk | | SCIENTIFIC. | | |
| Speculator | | Anatomist | | |
| Real Estate Dealer | | Chemist | | |
| Superintendent | | Commander | | |
| Retail Dealer | | Civil Engineer | | |
| Wholesale Dealer | | Mechanical Engineer. | | |
| Shoes | | Electrician | | |
| Live Stock Dealer | | Geologist | | |
| Coal | | Manager | | |
| Lumber | | Miner | | |
| Dry Goods | | Naturalist | | |
| Grain. Groceries | | Phrenologist | | |
| Hardware | | Physician | | |
| Implements | | Secretary | | |
| Jewelry | | Statesman | | |
| LITERARY | | Dentist | | |
| Author | | MISCELLANEOUS. | | |
| Actor | | Housekeeper | | |
| Preacher | | Livery Keeper | | |
| Lawyer | | Matron | | |
| Editor | | Nurse | | |
| Elocutionist | | Restaurant | | |
| Governor | | Teamster | | |
| Historian | | Waiter | | |
| Judge | | Watchman | | |
| Lecturer | | | | |




Model Head.

1 AMATIVENESS—Virile power, sexual desire, love and affection between man and woman.

A CONJUGAL LOVE—Union for life, pairing instinct.

2 PARENTAL LOVE—Care for offspring.

3 FRIENDSHIP—Sociability, union of friends.

4 INHABITIVENESS—Love of home.

5 CONTINUITY—Application, consecutiveness.

E VITATIVENESS—Clinging to life, longevity.

6 COMBATIVENESS—Opposition, courage, defense, and fighting.

7 DESTRUCTIVENESS — Executiveness, push, energy and to destroy.

8 ALIMENTIVENESS—Appetite for food, etc.

9 ACQUISITIVENESS—Frugality, economy, to get.

10 SECRETIVENESS—Self-control, policy, reticence.

11 CAUTIOUSNESS—Guardedness, care-taking, safety.

12 APPROBATIVENESS—Love of applause.

13 SELF-ESTEEM—Self-respect, dignity, authority.

14 FIRMNESS—Stability, perseverance, steadfastness.

15 CONSCIENTIOUSNESS—Sense of right, justice.

16 HOPE—Expectation, anticipation.

17 SPIRITUALITY—Intuition, premonition, faith, wonder, superstition.

18 VENERATION—Worship, adoration, deference, respect for authority.

19 BENEVOLENCE—Sympathy, kindness, mercy.

20 CONSTRUCTIVENESS—Mechanical ingenuity, invention, tools.

21 IDEALITY—Taste, love of beauty, poetry and art.

B SUBLIMITY—Love of the grand, vast, magnificent.

22 IMITAION—Copying, aptitude for mimicry.

23 MIRTH—Fun, wit, ridicule, facetiousness.

24 INDIVIDUALITY—Observation, curiosity to see.

25 FORM—Memory of shape, looks, persons.

26 SIZE—Measurement of quantity or distance by the eye.

27 WEIGHT—Control of motion, balancing,

28 COLOR—Discernment, love of colors, hues, tints.

29 ORDER—Method, system, by rule, arrangement.

30 CALCULATION—Mental arithmetic, mathematics.

31 LOCALITY—Memory of place, position, travel.

32 EVENTUALITY—Memory of facts, events, history.

33 TIME—Telling when, time, dates, punctuality.

34 TUNE—Love of music, sense of harmony.

35 LANGUAGE—Expression by words or signs.

36 CAUSALITY—Planning, thinking, philosophy.

37 COMPARISON—Analysis, inferring, illustration.

C HUMAN NATURE—Intuitive perception of character and motive.

D SUAVITY—Politeness, blandness.

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